Preface:

While this collection of little Books and articles written by me in the last four years that I been a widower can be used as a Commentary or even as a Dictionary covering many of the events and books of the Bible, It can and hopfully be use as a means of defending the Bible from those who doubt it is from God. All my writings are not here but a good deal of them are which I wrote in defense to the Bible.

Host of the Mr Kakoulides and the Bible

Bible states in Psalms 19:1-3

The heavens declare the glory of God; And the firmament shows His handiwork.

Day unto day utters speech, And night unto night reveals knowledge.

There is no speech nor language Where their voice is not heard.

While we are living in a time where there are some scientist who deny the Book of Genesis, God and the over all of the Bible . But If one would investigate the best scientist that the world have ever produce by the grace of God all of them were Bible Believers. None where Atheist. Here are some of them with their affirmations of their faith.

Examples :

1) John Ambrose Fleming (1849-1945) invented Electronics, Thermionic Valve

He states " We must not build on the sands of a uncertain ever changing science.... But upon the rock of inspired Scripture "

He also stated "The theory of evolution is totally inadequate to explain the origin and manifestation of the inorganic world."

Moreover he said "There is abundant evidence that the Bible, though written by men, is not the product of the human mind. By countless multitudes it has always been revered as a communication to us from the Creator of the Universe."

2) Blaise Pascal (1623-1662) Barometer, Hydrostatics

Blaise Pascal states “If God exists, not seeking God must be the gravest error imaginable. If one decides to sincerely seek for God and doesn't find God, the lost effort is negligible in comparison to what is at risk in not seeking God in the first place. ”

He also is known of saying"Jesus is the God whom we can approach without pride and before whom we can humble ourselves without despair."

3) Lord Kelvin (1824-1907) Absolute Temperature Scale, Thermodynamics, Energetic, Trans-Atlantic Cables

He stated "Christianity without the cross is nothing. The cross was the fitting close of a life of rejection, scorn and defeat. But in no true sense have these things ceased or changed. Jesus is still He whom man despises, and the rejected of men. The world has never admired Jesus, for moral courage is yet needed in every one of its high places by him who would "confess" Christ. The "offense" of the cross, therefore, has led men in all ages to endeavor to be rid of it, and to deny that it is the power of God in the world."

4) Sir John William Strutt, Lord Rayleigh

(12 November 12, 1842 - Jun 30, 1919)

English physical scientist , 3rd Baron of Rayleigh, was an who made fundamental discoveries in the fields of acoustics and optics. Dimensional Analysis, Model Analysis He received the Nobel Prize for Physics in 1904.

He stated "I may say that in my opinion true Science and true Religion neither are nor could be opposed."

5) Francis Bacon (1561-1626) Scientific Method

Neither did the dispensation of God vary in the times after our Saviour came into the world; for our Saviour himself did first show His power to subdue ignorance, by His conference with the priests and doctors of the law, before He showed His power to subdue nature by His miracles.“

6) Louis Pasteur (1822-1895) invented Bacteriology , Biogenesis Law, Fermentation Control, Pasteurization, Vaccination and Immunization.

He stated "A bit of science distances one from God, but much science nears one to Him."

He also stated "The more I study nature, the more I stand amazed at the work of the Creator."

7) Issac Newton (1642-1727) invented Dynamics , Calculus, Law of Gravity, Reflecting Telescope

Many people don't know but Issac Newton even wrote a Commentary on the Book or Daniel and Revelation.

He states (" And from true lordship it follows that the true God is living, intelligent, and powerful; from the other perfections, that he is supreme, or supremely perfect. He is eternal and infinite, omnipotent and omniscient; that is, he endures from eternity to eternity; and he is present from infinity to infinity; he rules all things, and he knows all things that happen or can happen.")

8) Joseph Lister (1827-1912) Antiseptic Surgery

He stated "I am a believer in the fundamental doctrines of Christianity."

9) Joseph Henry (1797-1878) Galvanometer , Electric Motor, Self-induction

He stated "God has created man in his own intellectual image, and graciously permitted him to study His modes of operation, and rewards his industry in this line by giving him powers and instruments which affect in the highest degree his material welfare."

He also stated " Nothing in the whole system of nature is isolated or unimportant. The fall of a leaf and the motion of a planet are governed by the same laws. . . . It is in the study of objects considered trivial and unworthy of notice by the casual observer that genius finds the most important and interesting phenomena. It was in the investigation of the varying

colors of the soap-bubble that Newton detected the remarkable fact of the fits of easy reflection and easy refraction presented by a ray of light in its passage through space, and upon which he established the fundamental principle of the present generalization of the undulatory theory of light. . . . The microscopic organization of animals and plants is replete with the highest instruction; and, surely, in the language of one of the fathers of modern physical science, "nothing can be unworthy of being investigated by man which was thought worthy of being created by GOD." "

10) Michael Faraday (1791-1876) Electric Generator, Electromagnetics, Field Theory

He stated "Since peace is alone the gift of God, and as it is He who gives it, why should we be afraid? His unspeakable gift in His beloved Son is the ground of no doubtful hope."

He also stated " "I shall be with Christ, and that is enough."

11) Samuel F.B.Morse (1791-1872) Telegraph

He said "Education without religion is in danger of substituting wild theories for the simple commonsense rules of Christianity."

Message sent by Morse to officially open the first telegraph line, from Baltimore to Washington, on May 24, 1844. " "What Hath God Wrought."

12) Robert Boyle (1626-1691) Chemistry, Gas Dynamics

He states "The gospel comprises indeed, and unfolds, the whole mystery of mans redemption, as far forth as it is necessary to be known for our salvation."

He also stated "In the Bible the ignorant may learn all requisite knowledge, and the most knowing may learn to discern their ignorance."

13) Johann Kepler (1571-1630) Ephemeris Tables, Physical Astronomy, Celestial Mechanics

He stated "Geometry, which before the origin of things was coeternal with the divine mind and is God himself (for what could there be in God which would not be God himself?), supplied God with patterns for the creation of the world, and passed over to Man along with the image of God; and was not in fact taken in through the eyes."

14) Humphrey Davy (1778-1829) Mine Safety Lamp , Thermokinetics

He stated “I envy no quality of the mind or intellect in others; not genius, power, wit, nor fancy; but, if I could choose what would be most delightful, and, I believe, most useful to me, I should prefer a firm religious belief to every other blessing.”

15) Henri Fabre (1823-1915) Entomology of Living Insects

He stated “After eighty-seven years of observation and reflection, I cannot so much say that I believe in God as that I see Him. Without Him, I understand nothing: without Him all is darkness. My studies have both preserved and strengthened this faith in me, and have even increased it. All epochs have their hobbies, and the hobby of our own epoch is, in my opinion, atheism, which I regard as the influenza of the age.”

16) David Brewster (1781-1861) Kaleidoscope, Optical Mineralogy

He stated “Man, made after God's image, was a nobler creation than twinkling sparks in the sky, or than the larger and more

useful lamp of the moon."

He also stated "Prophetic of infidel times, and indicating the unsoundness of our general education, 'The Vestiges of the Natural History of Creation', has started into public favour with a fair chance of poisoning the fountains of science, and sapping the foundations of religion.

17) James Clerk Maxwell (1831-1879) Electrodynamics, Statistical Thermodynamics

He stated "I have looked into most philosophical systems and I have seen that none will work without God...."

He also stated "I think men of science as well as other men need to learn from Christ, and I think Christians whose minds are scientific are bound to study science that their view of the glory of God may be as extensive as their being is capable. But I think that the results which each man arrives at in his attempts to harmonize his science with his Christianity ought not to be regarded as having any significance except to the man himself, and to him only for a time, and should not receive the stamp of a society."

More over he stated ""But I should be very sorry if an interpretation founded on a most conjectural scientific hypothesis were to get fastened to the text in Genesis... The rate of change of scientific hypothesis is naturally much more rapid than that of Biblical interpretations, so that if an interpretation is founded on such an hypothesis, it may help to keep the hypothesis above ground long after it ought to be buried and forgotten."

18) John Ray (1627-1705) Natural History

He stated "The Wisdom of God Manifested in the Works of the Creation."

He also stated " "There is for a free man no occupation more worthy and delightful than to contemplate the beauteous works of nature and honor the infinite wisdom and goodness of God."

19) Nicolaus Copernicus (1473 – 1543)

was a mathematician and astronomer who proposed that the sun was stationary in the center of the universe and the earth revolved around it.

He stated "For who would not, while constantly studying the universe so clearly arranged in the

most beautiful order and directed by divine wisdom – who would not, through the constant contemplation of this, I might almost say through intercourse with it, be induced to doeverything good and to admire the Architect who created all this, in whom there is the highest bliss and in whom all good reaches its summit? The inspired psalmist would not sing that he is enraptured by God's creation and that he rejoices in the work of His hands,if he, like all men, were not moved by the sight of this Creation to the contemplation of theSupreme Good "

He also stated "So vast, without any question, is this divine handiwork of the Almighty Creator "

Moreover He said ""For my part I believe that gravity is nothing but a certain natural desire, which the divineprovidence of the Creator of all things has implanted in parts, to gather as a unity and awhole by combining in the form of a globe "

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Neither did the dispensation of God vary in the times after…

"Neither did the dispensation of God vary in the times after our Saviour came into the world; for our Saviour himself did first show His power to subdue ignorance, by His conference with the priests and doctors of the law, before He showed His power to subdue nature by His miracles." - Francis Bacon

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Evidence for Moses Authorship 2nd Edition

Preface:
The authorship of the first five books of the Bible (Genesis,Exodus, Leviticus, Numbers, Deuteronomy) — known as the Pentateuch or Torah — has been a topic of scholarly debate for centuries. Traditional Jewish and Christian beliefs attribute the authorship to Moses, while many modern scholars subscribe to the documentary hypothesis, which suggests that these books are a compilation of works by multiple authors over a long period of time. In this Book we will look into the evidence of Moses Authorship. This is the 2nd Edition which corrected many of errors of the 1st. And double checked the references.

Host of the Mr Kakoulides and the Bible Podcast,
Harris Kakoulides

Chapter 01 Jewish Tradition Speaks of Moses Authorship

1. **Tradition**: In both Jewish and Christian tradition, Moses is considered the author of the Pentateuch. This long-held belief has been accepted by generations of believers.The tradition of crediting Moses as the author of the Pentateuch, also known as the Torah or the Five Books of Moses, is deeply rooted in both Jewish and Christian religious traditions.

According to this tradition, Moses is believed to have been the primary author and compiler of these sacred texts. In Judaism, the belief that Moses wrote the Torah is of paramount importance. The Torah is considered the most sacred and foundational text in Judaism, containing the laws, commandments, and historical accounts that form the basis of Jewish faith and practice. Jewish tradition holds that Moses received the entire Torah directly from God during his encounters on Mount Sinai. It is believed that Moses transcribed these divine revelations and wrote the Torah under divine inspiration, making him the author and mediator of the divine word.

Josephus Jewish Historian living around 37-100 AD names
Moses as the author of the Pentateuch (the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) can be found in his work called “Against Apion”Against Apion Book 1 Section 8 “For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, [as the Greeks have,] but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death….. “

The Mishna 200–220 AD one of the central texts of Rabbinic Judaism, does support that Moses wrote the Torah .
Yoma 3:8 The Kohein Gadol came to the bull that he was to offer for himself, which was standing between the hall(ulam) and the altar, its head pointing south and its face turned to the west (i.e., facing the Sanctuary). The Kohein Gadol stood in the east facing west. He put his hands on the bull’s head and recited the following confession: “Hashem, I have done wrong, sinned and transgressed before You –both I and my household. Hashem, please forgive the wrongs, the sins and the transgressions that I have wronged, sinned and transgressed before You – both I and my household – as is written in the Torah that You delivered through Your servant Moses, ‘On this day, atonement will be made for you’ (Leviticus 16:30).” The people responded “Blessed be His Name, the glory of Whose Kingdom is forever and ever.”

Yoma 6:2 When the Kohein Gadol came to the goat for Azazel, he put his two hands on it and recited the following confession: “Hashem, Your people the House of Israel, have done wrong, sinned and transgressed before You. Hashem, please forgive the wrongs, the sins and the transgressions that Your people, the House of Israel, have wronged, sinned and transgressed before You as is written in the Torah that You delivered through Your servant Moses, ‘On this day, atonement will be made for you, to purify you. For all your sins, you will be purified before Hashem’ (Leviticus 16:30).” When the kohanim and the people in the courtyard heard God’s Explicit Name from the mouth of the Kohein Gadol, they bent their knees, bowed down and fell on their faces, responding “Blessed be His Name, the glory of Whose Kingdom is forever and ever.”

Pirkei Avot 1:1 Moses received the Torah at Sinai and transmitted it to Joshua, Joshua to the elders, and the elders to the prophets, and the prophets to the Men of the Great Assembly. They said three things: Be patient in [the administration of] justice, raise many disciples and make a fence round the Torah

The Talmud, one of the central texts of Rabbinic Judaism, does explicitly address the authorship of the Pentateuch (the first five books of the Hebrew Bible) and it states Moses wrote it.

Menachot 30:a ….As it is taught in a baraita: The verse states: "And Moses the servant of the Lord died there" (Deuteronomy 34:5). Is it possible that after Moses died, he himself wrote: "And Moses died there"? Rather, Moses wrote the entire Torah until this point, and Joshua bin Nun wrote from this point forward; this is the statement of Rabbi Yehuda. And some say that Rabbi Neḥemya stated this opinion….

Chapter 02 Early Church Father tradition

Similarly, in Christianity, Moses is regarded as the author of the Pentateuch. The Christian tradition upholds the belief that Moses wrote the first five books of the Old Testament, which include Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These books provide critical accounts of creation, the patriarchs, the exodus from Egypt, and the laws given to the Israelites. Christians view Moses as a prophet, chosen by God to deliver His people and document His divine instructions for humanity. The early Church fathers also attributed the Pentateuch (the first five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) to Moses :

Irenaeus of Lyon (c. 130-202AD): Irenaeus, an early Christian theologian, affirmed the Mosaic authorship of the Pentateuch in his work "Against Heresies." He referenced Moses as the author of the law and the prophetic books. Against Heresies Book IV, Chapter 2 (" Moses, therefore, making a recapitulation of the whole law, which he had received from the Creator , thus speaks in Deuteronomy:"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth."…)

Hippolytus (170-235 AD)
The Extant Works and Fragments of Hippolytus. Exegetical ("Section I. Of the Creation of Heaven and Earth. "In the Beginning God Created," Etc. An exposition of that which God said. And the blessed prophet, indeed, the great Moses, wrote this book, and designated and marked it with the title, The Book of Being, i.e., "of created beings," etc.")

On the Psalms. The Argument Prefixed by Hippolytus, Bishop of Rome, to His Exposition of the Psalms. ("The book of Psalms contains new doctrine after the law of Moses. And after the writing of Moses, it is the second book of doctrine. ")

Chapter 03 Self-Attestation Speaks of Moses Authorship

3. **Self-Attestation**: Multiple passages in the Bible (Exodus 17:14 , 24 : 4 , 34:27, Numbers 33 : 2, Deuteronomy 31:9,24-26) describe Moses as writing down the laws and events that occurred, suggesting that he was the author of these writings. The concept of self-attestation refers to the idea that a document or written account claims to have been authored by a specific individual or group. In the case of the passages you mentioned from the Bible, they suggest that Moses wrote down the laws and events that occurred during his time.

Exodus 17:14 NET The LORD said to Moses, "Write this as a memorial in the book, and rehearse it in Joshua's hearing; for I will surely wipe out the remembrance of Amalek from under heaven.

Exodus 24:4 NET and Moses wrote down all the words of the LORD. Early in the morning he built an altar at the foot of the mountain and arranged twelve standing stones – according to the twelve tribes of Israel.

Exodus 34:27 NET The LORD said to Moses, "Write down these words, for in accordance with these words I have made a covenant with you and with Israel."

Numbers 33:2 NET Moses recorded their departures according to their journeys, by the commandment of the LORD; now these are their journeys according to their departures.

Deuteronomy 31:9 NET Then Moses wrote down this law and gave it to the Levitical priests, who carry the ark of the LORD's covenant, and to all Israel's elders.

Deuteronomy 31:24-26 NET 24 When Moses finished writing on a scroll the words of this law in their entirety, 25 he commanded the Levites who carried the ark of the LORD's covenant, 26 "Take this scroll of the law and place it beside

the ark of the covenant of the LORD your God. It will remain there as a witness against you,

These passages suggest that Moses was actively involved in recording and documenting the events, laws, and commandments given by God. The text ascribes the act of writing to Moses himself, indicating that he was the author of these writings.

Chapter 04 Testimony in Other Old Testament Books

3. **Testimony in Other Old Testament Books**: Other books in the Old Testament refers to Moses as the lawgiver, implying that he was the author of the Pentateuch. Examples include Joshua 8:31-35, 2 Kings 14:6, and Daniel 9:11-13. The testimony in other books of the Old Testament further supports the idea that Moses was considered the lawgiver and author of the Pentateuch, which comprises the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) . These additional references reinforce the belief that Moses played a crucial role in transmitting and recording the laws and teachings of God.

Joshua 8:31-35 NET 31 just as Moses the LORD's servant had commanded the Israelites. As described in the law scroll of Moses, it was made with uncut stones untouched by an iron tool. They offered burnt sacrifices on it and sacrificed tokens of peace. 32 There, in the presence of the Israelites, Joshua inscribed on the stones a duplicate of the law written by Moses. 33 All the people, rulers, leaders, and judges were standing on either side of the ark, in front of the Levitical priests who carried the ark of the covenant of the LORD. Both resident foreigners and native Israelites were there. Half the people stood in front of Mount Gerizim and the other half in front of Mount Ebal, as Moses the LORD's servant had previously instructed to them to do for the formal blessing ceremony. 34 Then Joshua read aloud all the words of the law, including the blessings and the curses, just as they are written in the law scroll. 35 Joshua read
aloud every commandment Moses had given before the whole assembly of Israel, including the women, children, and resident foreigners who lived among them.

2Kings 14:6 NET But he did not execute the sons of the assassins. He obeyed the LORD's commandment as recorded in the law scroll of Moses, "Fathers must not be put to death for what their sons do, and sons must not be put to death for what their fathers do. A man must be put to death only for his own sin."

Daniel 9:11-13 NET 11 "All Israel has broken your law and turned away by not obeying you. Therefore you have poured out on us the judgment solemnly threatened in the law of Moses the servant of God, for we have sinned against you. 12 He has carried out his threats against us and our rulers who were over us by bringing great calamity on us – what has happened to Jerusalem has never been equaled under all heaven! 13 Just as it is written in the law of Moses, so all this calamity has come on us. Still we have not tried to pacify the LORD our God by turning back from our sin and by seeking wisdom from your reliable moral standards.

These references from other Old Testament books provide further support for the traditional attribution of the Pentateuch to Moses. They demonstrate that Moses was regarded as the lawgiver and that his writings held significant authority among the Israelites.

Chapter 05 Endorsement in the New Testament of Moses Authorship

5. **Endorsement in the New Testament**: Many passages in the New Testament attribute the laws and historical accounts in the Pentateuch to Moses (Mark 12:26, John 5:46-47, Acts 3:22). In the New Testament, there are indeed several passages that attribute the laws and historical accounts in the Pentateuch, the first five books of the Old Testament (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) , to Moses. These references indicate that the authors of the New Testament books believed in the Mosaic authorship of the Pentateuch. Here are a few examples of such passages:

Mark 12:26 NET Now as for the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God said to him, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'?

John 5:46-47 NET 46 If you believed Moses, you would believe me, because he wrote about me. 47 But if you do not believe what Moses wrote, how will you believe my words?"

Acts 3:22 NET Moses said, 'The Lord your God will raise up for you a prophet like me from among your brothers. You must obey him in everything he tells you.

These passages, along with others, reflect the belief of the New Testament authors that Moses was the author of the Pentateuch and that his writings carried divine authority.

Chapter 06 Uniformity of Language and Style

6. **Uniformity of Language and Style**: Some argue that the uniformity in language and style throughout the Pentateuch suggests a single author. The argument regarding the uniformity of language and style throughout the Pentateuch is often put forth as evidence for the existence of a single author.

The Pentateuch, also known as the Torah, refers to the first five books of the Hebrew Bible, including Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These books are traditionally attributed to Moses, but scholarly debate has brought up questions about their authorship and composition.

One of the notable features of the Pentateuch is its consistent use of language and style. Advocates of the single authorship theory argues that the consistent use of vocabulary, grammar, and literary techniques throughout the Pentateuch implies the work of a singular writer. They propose that this uniformity is an indication of a coherent literary vision and a deliberate effort to maintain consistency throughout the text. The uniformity of language and style is observed through various linguistic features within the Pentateuch. These include specific phrases, recurring expressions, and distinctive narrative patterns. Proponents of the single authorship theory argue that these linguistic features suggest a unified author who had a consistent set of linguistic preferences and literary techniques.

Furthermore, advocates of single authorship often point to the presence of editorial seams or transitional passages within the text. These seams are seen as evidence of a redactor or editor who integrated different sources or materials into a cohesive whole. The argument goes that a single author would not require such transitional passages since they would have complete control over the entire composition.

Chapter 07 Consistent Theology

7. Consistent Theology*: The consistent theological perspective throughout the Pentateuch is sometimes taken as evidence of a single author.

The consistent theological perspective found throughout the Pentateuch is another argument used to support the idea of a single author. The Pentateuch presents a unified theological framework that spans across its various books, and proponents of single authorship argue that this unity suggests the work of a single author with a coherent theological vision. One of the key elements of the consistent theology in the Pentateuch is the belief in the covenant between God and the Israelites. The concept of the covenant is central to the Pentateuch, and it establishes the relationship between God and the people of Israel. The consistent portrayal of God’s promises, laws, and expectations of the Israelites throughout the Pentateuch is seen as evidence of a unified theological perspective . Additionally, the Pentateuch consistently emphasizes monotheism , the belief in one God. It presents Yahweh as the sole deity to be worshiped, and it condemns the worship of other gods or idols. This monotheistic perspective is consistent throughout the entire Pentateuch, suggesting a shared theological outlook.

Furthermore, the Pentateuch presents a consistent moral and ethical framework. It contains various laws, commandments, and ethical teachings that govern the conduct of the Israelites. The consistent moral teachings, such as the Ten Commandments and the laws regarding social justice and care for the marginalized, reflect a unified ethical perspective throughout the text.

Chapter 08 Eyewitness Details

8. **Eyewitness Details**: The narrative includes details that would have been familiar to someone living at the time of Moses, which some interpret as evidence of Mosaic authorship. The claim that the narrative of the biblical books traditionally attributed to Moses contains eyewitness details has been a topic of discussion among scholars for many years. This claim is based on the assumption that Moses, as a central figure in the biblical narrative, would have had firsthand knowledge of the events described. One example often cited is the detailed description of the geography and landmarks of Egypt and the Sinai Peninsula found in the Exodus narrative. Proponents of Mosaic authorship argue that these details indicate the author’s familiarity with the region and suggest that he must have been an eyewitness to these events. Here are a few examples of geographical locations and landmarks mentioned in the Bible that some proponents of Mosaic authorship argument could indicate first hand knowledge:

1. Mount Sinai/Horeb: In the Book of Exodus, Moses receives the Ten Commandments from God on Mount Sinai (also known as Mount Horeb). The detailed descriptions of the mountain and its location in the biblical narrative are seen by some as evidence that Moses, as an eyewitness, authored this account.

2. The Wilderness of Shur: After the Israelites' escape from Egypt, they crossed the Red Sea and entered the Wilderness of Shur. This region is mentioned several times in the Exodus account (Exodus 15:22; Exodus 16: 1) , and proponents of Mosaic authorship argue that Moses, having led the Israelites through this area, would have had intimate knowledge of its geography.

3. The Wilderness of Paran: The Wilderness of Paran is mentioned in several biblical accounts, including the Israelite's journey from Mount Sinai to Kadesh Barnea (Numbers 10:12) . Some argue that Moses, who is said to have led the Israelites. during this period, would have been familiar with this wilderness region.

4. The Land of Midian: After fleeing from Egypt, Moses spent several years in the land of Midian (Exodus 2 : 15-22) . During this time, he married Zipporah, the daughter of Jethro, the priest of Midian. The mention of Moses' time in Midian is seen by some as an indication of his personal knowledge of the region.

Additionally, some proponents of Mosaic authorship point to the inclusion of specific cultural and historical details in the narrative that would have been known to someone living at the time of Moses. For instance , the mention of certain Egyptian customs, practices, and even specific names that appear in the biblical text are seen by some as evidence of an author who lived during the same period.

Chapter 09 Moses's Education

9. **Moses's Education**: Moses was raised in Pharaoh's court and would have received an education that included literacy, making him one of the few people of his time who could have authored such a work (Acts 7:22) . The claim that Moses received an education in Pharaoh's court and was literate is based on biblical accounts, particularly Acts 7:22, which states that Moses was "educated in all the wisdom of the Egyptians."

According to the Old Testament, Moses was born into a Hebrew family during a time when the Pharaoh had ordered the killing of all Hebrew male children. However, Moses was saved when his mother placed him in a basket and set him adrift on the Nile River. He was eventually discovered and raised by Pharaoh's daughter, who adopted him as her own. Being raised in the royal court would have provided Moses with access to the best education available during that time . Ancient Egypt was renowned for its advanced civilization and achievements in various fields, including literature, mathematics, astronomy, and medicine. The Egyptian education system was primarily reserved for the elite, such as the royal family, nobility, and high-ranking officials. It emphasized the acquisition of knowledge and skills necessary for administrative, religious, and intellectual pursuits.

According to historical records, Egyptian education included instruction in reading, writing, mathematics, religious rituals, history, law, and the arts. The hieroglyphic writing system was used extensively, and scribes played a crucial role in Egyptian society. Learning to read and write hieroglyphs required significant training and practice, making literacy a valuable and respected skill. Based on these historical contexts, it is plausible to suggest that Moses, being raised in Pharaoh's court, would have received a comprehensive education, including literacy. This education would have given him the ability to read and write, which could have enabled him to author the books traditionally attributed to him, such as the first five books of the Bible, known as the Torah or the Pentateuch.

Chapter 10 The Song and Blessing of Moses

10. **The Song and Blessing of Moses**: Deuteronomy 32 contains a song and 33 contains a blessing, both attributed to Moses. This could be seen as evidence that Moses wrote at least these portions of the Pentateuch.

Deuteronomy 32
and 33 are indeed significant chapters within the book of Deuteronomy, which is traditionally attributed to Moses as part of the Pentateuch. Deuteronomy is presented as Moses's farewell address to the Israelites before they enter the Promised Land. The Song of Moses in Deuteronomy 32 and the Blessing of Moses in Deuteronomy 33 are distinct poetic passages that are attributed to Moses within the biblical text.

The Song of Moses, also known as the Song of the Witness, is a prophetic and poetic composition that recounts the

history of the Israelites, their relationship with God, and the consequences of their actions. It serves as a warning and a call to obedience. The song reflects themes of God's faithfulness, Israel's unfaithfulness, and divine judgment. The poetic structure and the style of the song is consistent with ancient Hebrew poetry.

The Blessing of Moses, found in Deuteronomy 33, is a collection of individual blessings pronounced by Moses upon each of the twelve tribes of Israel. It is a poetic and prophetic passage that speaks of the future prosperity, strength, and blessings that each tribe will receive in the land they are about to inherit. The blessings reflect the unique characteristics and histories of the tribes. The attribution of these passages to Moses within the biblical text suggests that he was the author.

Chapter 11 Moses's Unique Position

11. **Moses's Unique Position**: Moses's unique position as the leader of the Israelites and his unparalleled relationship with God (as described in the Bible) suggests that he could have been the author of the Pentateuch.

Chapter 12 The over all connections of each book to the other

If one was to read the five books of Moses one would get an idea that it was written by only one Author for where one book ends the other begins.

So Joseph died, being one hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt. (Genesis 50:26 NKJV)

Now these are the names of the children of Israel who came to Egypt; each man and his household came with Jacob: Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan, Naphtali, Gad, and Asher. All those who were descendants of Jacob were seventy persons (for Joseph was in Egypt already). (Exodus 1:1-5 NKJV)

For the cloud of the LORD was above the tabernacle by day, and fire was over it by night, in the sight of all the house of Israel, throughout all their journeys. (Exodus 40:38 NKJV)

Now the LORD called to Moses, and spoke to him from the tabernacle of meeting, saying, (Leviticus 1:1 NKJV)

These are the commandments which the LORD commanded Moses for the children of Israel on Mount Sinai. (Leviticus 27:34 NKJV)

Now the LORD spoke to Moses in the Wilderness of Sinai, in the tabernacle of meeting, on the first day of the second month, in the second year after they had come out of the land of Egypt, saying: (Numbers 1:1 NKJV)

These are the commandments and the judgments which the LORD commanded the children of Israel by the hand of Moses in the plains of Moab by the Jordan, across from Jericho. (Numbers 36:13 NKJV)

These are the words which Moses spoke to all Israel on this side of the Jordan in the wilderness, in the plain opposite Suph, between Paran, Tophel, Laban, Hazeroth, and Dizahab.(Deuteronomy 1:1 NKJV)

Which leads me to think that these 5 books were at one time just been one book which later was divided into 5.

Chapter 13 Moses successor Joshua claimed Moses wrote these books .

Joshua 8:31 NET just as Moses the LORD's servant had commanded the Israelites. As described in the law scroll of Moses, it was made with uncut stones untouched by an iron tool. They offered burnt sacrifices on it and sacrificed tokens of peace.

Joshua 8:32 NET There, in the presence of the Israelites, Joshua inscribed on the stones a duplicate of the law written by Moses.

Joshua 8:35 NET Joshua read aloud every commandment Moses had given before the whole assembly of Israel, including the women, children, and resident foreigners who lived among them.

Joshua 23:6 NET Be very strong! Carefully obey all that is written in the law scroll of Moses so you won't swerve from it to the

right or the left,

Chapter 14 Different names for God don't rule out Moses Authorship

Now there are oppositions to Moses Authorship and that which is brought by the higher critics called JEPD. The JEPD theory or the Documentary Hypothesis, suggests that the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) , traditionally attributed to Moses, were actually the product of multiple authors and editors over a long period of time. The letters J, E, P, and D stand for Jahwist, Elohist, Priestly, and Deuteronomist, the supposed authors or groups of authors behind these texts. Those who reject the JEPD theory, like myself and uphold the Mosaic authorship might make:

1. **Absence of direct evidence**: Critics of the JEPD theory argue that there's no direct archaeological or historical evidence to support the existence of the J, E, P, and D documents. The original documents or fragments have never been found. The theory is based solely on textual analysis.

2. **Assumptions about style and vocabulary**: The division of text according to the names used for God, stylistic differences, and thematic considerations might be over- simplified . Some critics argue that it's possible for a single author to use different names for God, styles, and themes depending on the context or purpose of the text. At times both YHWH and Elohim are used together. Genesis 2:4 ASV These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God (YHWH / Elohim) made earth and heaven. Shakespeare sometimes refers to his characters by more than one name or title within the same play Why can not the scripture does the same interfere with people and especially God.

Here are a few examples:

1. Macbeth - In the play "Macbeth, " the title character is referred to by several different names. He is called Macbeth, Thane of Glamis, Thane of Cawdor, and eventually becomes the King of Scotland .

2. Richard III - In the play "Richard III ," the main character is known as Richard, Duke of Gloucester, before he becomes the king and is referred to as Richard III.

3. Henry V In "Henry V," the protagonist is initially called Prince Hal, as he is the Prince of Wales. However, after he becomes the King of England, he is referred to as King Henry V.

4. Juliet - In "Romeo and Juliet, " the female protagonist is called Juliet Capulet. However, after she secretly marries Romeo, she becomes Juliet Montague, taking her husband's last name.

5. Othello - In the tragedy "Othello, " the protagonist is referred to by his title , Othello, which is the Moorish general's name. However, he is also called "the Moor" by some characters in the play.

6. Hamlet - In "Hamlet," the main character is, of course , named Hamlet. However, he is also referred to as Prince Hamlet, reflecting his status as the Prince of Denmark. These are just a few examples of how Shakespeare uses multiple names or titles to refer to his characters within the same play.

Chapter 15 Thing to take for consideration when looking at ancient manuscripts.

Ancient authorship practices: The ancient world's authorship practices were different from ours. It was common for scribes to update texts, adding explanations or new information without changing the original author's identity. Therefore, variations in style and terminology might reflect updates by later scribes, not different original authors.

Chapter 16 Moses Death doesn't exclude his authorship

The book of Deuteronomy, which is the fifth book of the Hebrew Bible and the Old Testament, contains an account of the death of Moses. This has raised questions about how Moses could have written about his own death. Scholars have proposed different theories to address this issue.

1) Moses wrote the majority of the book of Deuteronomy, including the account of his death, under divine inspiration. This view position is that Moses was given prophetic knowledge of his death and wrote about it accordingly.
In Jewish tradition, it is commonly believed that Moses wrote the majority of the book of Deuteronomy, including the account of his own death, under divine inspiration. This belief is based on several sources within Jewish literature.

2) Moses wrote the majority of the book of Deuteronomy except for the account of his death which was added latter on by Joshua or the author of Judges . Babylonian Talmud: Tractate Baba Bathra 14b ("..Who wrote the Scriptures? — Moses wrote his own book and the portion of Balaam18 and Job. Joshua wrote the book which bears his name and [the last] eight verses of the Pentateuch.19 Samuel wrote the book which bears his name and the Book of Judges and Ruth. David wrote the Book of Psalms, including in it the work of the elders, namely, Adam, Melchizedek, Abraham, Moses, Heman, Yeduthun, Asaph,….")

Chapter 17 JEPD Theory

I felt like adding this extra chapter on JEPD Theory which the whole book argues against so people can see both sides on the issue even though I can't think of anyway of defending it.

JEPD Theory which supposes Moses was not the author of the Pentateuch would not have a issue with Moses death since they don't hold Moses as the author. And I don't hold this view as very scholarly but here it goes .

The JEDP theory, also known as the Documentary Hypothesis, is a scholarly explanation for the composition of the Pentateuch, the first five books of the Hebrew Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). According to this theory, Moses was not the sole author of the Pentateuch, and its composition is the result of the compilation of multiple source documents. The abbreviation JEDP represents the four main sources identified by liberal scholars:

1. J (Yahwist): This source, dating back to around the 10th century BCE, predominantly uses the name Yahweh (often translated as "the LORD" in English translations) for God. The J source focuses on the human-like characteristics of God and portrays a narrative style with a particular interest in stories about the ancestors of Israel.

2. E (Elohist): This source, from the northern kingdom of Israel and dating to the 9th century BCE, uses the term Elohim for God. The E source emphasizes prophetic themes, dreams, and visions, and it often presents a more abstract and less anthropomorphic portrayal of God.

3. D (Deuteronomist): This source, which scholars believe was composed during the reign of King Josiah in the late 7th century BCE, includes the book of Deuteronomy. It is characterized by its distinctive theological and legal perspective, emphasizing the importance of centralizing worship in Jerusalem and following a covenantal relationship with God.

4. P (Priestly): This source, believed to have originated during or after the Babylonian exile, emphasizes ritual, priestly concerns, and genealogies. P includes detailed instructions for ritual practices, the establishment of the priesthood, and the construction of the Tabernacle and later the Temple.

According to the JEDP theory, the Pentateuch is the result of a process of redaction, where editors or redactors combined these various source documents to create a coherent and unified narrative. The theory suggests that these sources were written by different authors or groups over several centuries and were later edited and woven together. Given this understanding, the JEDP theory does not attribute authorship of the entire Pentateuch to Moses.

Therefore, the death of Moses, as described in the biblical account, would not pose an issue for liberal scholars who hold this view. Instead, they see the Pentateuch as a compilation of diverse traditions and sources that were edited and shaped over time.

It is important to note that the JEDP theory is not universally accepted among scholars including myself, and alternative theories and interpretations exist regarding the authorship and composition of the Pentateuch but this book was written to show why Moses is regarded as the author of the Pentateuch and a defense against JEDP.

Title: Unveiling the Common Elements Between Humans and Animals: The Biblical Connection

Introduction:

The notion that humans and animals share common elements found in dirt is a fascinating concept rooted in the biblical account of creation. According to the Bible, both Adam (the first man) and animals were formed from the dust of the earth. While this idea may seem metaphorical, recent scientific discoveries have shed light on the striking similarities between humans and animals at the elemental level. In this article, we will explore the evidence supporting the biblical claim and delve into the scientific understanding of the common elements found in both humans and animals.

In this Booklet my aim will be to show the evidence for a biblical Adam and Eve is existence through science and archeology

Host of the Mr Kakoulides and the Bible Podcast Harris Kakoulides

Chapter 01 Humans made of Dirt

Genesis 2:7

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

Genesis 2:19

Out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name.

1. Elemental Composition:

The human body is primarily composed of oxygen, carbon, hydrogen, nitrogen, calcium, and phosphorus. Remarkably, animals share a similar elemental composition. These elements are abundant in the Earth's crust, which aligns with the scriptural account of Adam and animals being formed from the dust or dirt.

2. DNA and Genetic Similarities:

The blueprint of life, DNA, is present in both humans and animals. DNA is composed of nucleotides, which contain the same elements found in dirt. The genetic similarities between humans and animals are evident through shared genes, indicating a common ancestry. This further supports the biblical notion of a shared origin.

3. Elemental Recycling:

Genesis 3:19

In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return."

Ecclesiastes 3:20

All go to one place: all are from the dust, and all return to dust.

Ecclesiastes 12:7

Then the dust will return to the earth as it was, And the spirit will return to God who gave it.

Earth's ecosystems operate on a cycle of life and death, where organisms decompose and return to the soil. This process ensures the recycling of essential elements. Humans and animals, upon death, decompose, and their elemental components are returned to the earth. This cyclical nature further emphasizes the connection between humans, animals, and the elements found in dirt.

4. Environmental Interdependence:

Humans and animals depend on the Earth's resources for survival. The elements present in dirt, such as carbon and nitrogen, are essential for sustaining life. From the food we consume to the air we breathe, these elements are vital for our existence. The shared reliance on Earth's resources reinforces the idea of a common bond between humans and animals.

Conclusion:

The biblical account of humans and animals being formed from dirt finds support in scientific findings. The elemental composition, genetic similarities, and environmental interdependence all point to a shared connection between humans and animals at the elemental level. While the biblical narrative may be interpreted metaphorically, the evidence suggests a profound unity between humans, animals, and the Earth itself. Understanding and appreciating this interconnectedness can foster a deeper respect for the natural world and the diverse life it sustains.

Chapter 02 There was a first couple

Title: The Historical and Scientific Evidence of Adam and Eve

Introduction:

The story of Adam and Eve, as described in the Bible, is a fundamental concept in Christianity. While the topic of human origins often sparks debates between religious and scientific communities, it is possible to explore the existence of Adam and Eve without delving into the theory of evolution. In this article, we will examine the historical and scientific evidence surrounding the first pair of humans, including references from ancient civilizations like the Sumerians.

The Biblical Account of Adam and Eve:

According to the Book of Genesis, Adam and Eve were the first human beings created by God. They inhabited the Garden of Eden, where they lived in perfect harmony until they disobeyed God's command and ate from the Tree of Knowledge of Good and Evil. This event, commonly known as the Fall, led to the introduction of sin into the world.

Historical Evidence:

While the Bible serves as the primary source for the story of Adam and Eve, it is worth noting that other ancient civilizations also have similar accounts. The Sumerians, for instance, had their own creation myth known as the Enuma Elish. In this narrative, the gods created humans to be their servants, mirroring the idea of a divine origin for humanity.

Furthermore, archaeological discoveries in Mesopotamia, the region believed to be the cradle of civilization, have unearthed ancient artifacts and texts that suggest the existence of early human communities. These findings align with the biblical narrative of Adam and Eve being the first humans and the ancestors of all subsequent generations.

Scientific Evidence:

While scientific evidence cannot directly prove the existence of Adam and Eve, it can provide insights that are consistent with the biblical account. Genetic studies have demonstrated that all humans share a common ancestry, with the most recent common male ancestor (Y-chromosomal Adam) and female ancestor (Mitochondrial Eve) estimated to have lived thousands of years ago. These findings support the idea of a first human couple from whom all humans descended.

Additionally, recent studies in population genetics have revealed that the human population experienced a significant reduction in size around 100,000 to 200,000 years ago. This phenomenon, known as the "bottleneck effect," is consistent with the biblical account of Adam and Eve being the progenitors of humanity after a catastrophic event such as the Fall.

Historical Evidence:

1. **Ancient Mesopotamian Texts:** The Sumerians, who lived in Mesopotamia around 4,000 BCE, left behind a wealth of written records. Among these texts are accounts that bear striking similarities to the story of Adam and Eve. For example, the Sumerian epic of Gilgamesh includes a tale of a man named Enkidu who was created by the gods and later encounters a woman who tempts him, leading to his expulsion from a paradise-like setting.

2. **Ancient Near Eastern Creation Myths:** The story of Adam and Eve shares common elements with various creation myths from the ancient Near East, including the Babylonian creation myth Enuma Elish and the Canaanite myth of Baal and Anat. These myths often feature a divine creator or creators fashioning humans and placing them in a specially designated area.

Scientific Evidence:

1**. Genetic Adam and Eve:** Genetic studies have identified a male and female ancestor who lived thousands of years ago, known as Y-chromosomal Adam and Mitochondrial Eve, respectively. While these names are metaphorical, they represent the most recent common male and female ancestors of all humans alive today. Although they did not live simultaneously, their existence suggests the possibility of a first pair of humans from whom all others descended.

2. **Human Genetic Diversity:** Genetic analysis reveals that humans possess relatively low genetic diversity compared to other species. This finding aligns with the biblical narrative of a small initial population, such as Adam and Eve, from which all humans originated. The limited genetic diversity among humans supports the idea that we share a common ancestry.

3. **Mitochondrial DNA:** Mitochondrial DNA (mtDNA) is passed down exclusively through the maternal line. Studies examining mtDNA have traced human ancestry back to a single woman, often referred to as Mitochondrial Eve. While this does not prove the existence of a biblical Adam and Eve, it does suggest that all humans today share a common female ancestor.

4. **Human Migration Patterns:** Genetic studies tracking human migration patterns provide additional support for the idea of a first pair of humans. These studies have identified a migration out of Africa, with subsequent diversification and population growth across different regions. This aligns with the biblical account of Adam and Eve being the progenitors of humanity, from whom different populations spread throughout the world.

Historical Evidence:

1. Ancient Near Eastern Artifacts: Archaeological discoveries in ancient Mesopotamia have unearthed numerous artifacts that depict scenes and symbols related to the story of Adam and Eve. These artifacts, such as cylinder seals and reliefs, often depict a male and female figure in a garden-like setting, hinting at the existence of a first human couple.

2. Early Human Societies: Ancient civilizations, such as the Egyptians and Greeks, recognized the concept of a first pair of

humans. Egyptian mythology, for instance, includes the story of Atum and his first children, Shu and Tefnut, who are considered the ancestors of all humans. Similarly, Greek mythology features the creation of the first humans, Prometheus and Pandora, who parallel the idea of a first human couple.

Scientific Evidence:

1. **Anthropological Studies:** Anthropological research provides insights into the origins of human culture and behavior. Studies have shown that early human societies exhibited characteristics such as familial and communal living, social hierarchies, and religious beliefs. These findings align with the biblical narrative of Adam and Eve as the first humans who formed the foundation of human society.

2**. Archaeological Sites:** Excavations at archaeological sites, such as Jericho and Çatalhöyük, have revealed evidence of early human settlements dating back thousands of years. These findings support the idea of human communities existing in ancient times and provide a historical context for the story of Adam and Eve.

3. **Linguistic Studies:** Linguistic analysis has revealed commonalities in language families, suggesting a shared origin for human languages. This finding is consistent with the biblical account of Adam and Eve as the progenitors of humanity, from whom different languages developed as humans dispersed across the earth.

4. **Cultural Universals:** Cultural universals are common features found in societies worldwide, regardless of time or place. Examples include rituals, myths, and moral codes. The existence of these cultural universals supports the idea that humans share a common ancestry and a common set of fundamental beliefs and behaviors, as depicted in the story of Adam and Eve.

Title: Unveiling the Truth: The Trustworthiness of the Flood of Noah

Introduction:

The story of the Great Flood, as narrated in the Bible, has been a subject of debate and curiosity for centuries. This booklet aims to present compelling evidence from archaeology, science, and ancient stories from around the world, supporting the existence of a cataclysmic flood that parallels the account of Noah's Flood. Through a collection of references, quotations, and historical accounts, we will explore the trustworthiness of this ancient event.

Host of the Mr Kakoulides and the Bible Podcast

Harris Kakoulides

Chapter 01

2. Archaeological Evidence:

2.1 Flood Stories in Ancient Cultures:

2.1.1 The Epic of Gilgamesh: This ancient Mesopotamian epic includes a flood narrative remarkably similar to Noah's Flood, suggesting a shared historical event.

2.1.2 The Atrahasis Epic: Another Mesopotamian text, the Atrahasis Epic, describes a great flood as a result of divine punishment, further supporting the global flood narrative.

2.1.3 The Deucalion Myth: Greek mythology also contains a flood story involving a man named Deucalion and his wife, Pyrrha, who survived a great deluge.

3. Scientific Evidence:

3.1 Ice Core Samples: Ice core samples from Greenland and Antarctica reveal evidence of past climate changes, including rapid melting and refreezing, potentially linked to a global flood.

3.2 Sea Level Rise: Studies indicate that a significant rise in sea levels occurred around 7,000 to 8,000 years ago, which correlates with the timeframe of Noah's Flood.

3.3 Marine Fossils Inland: The presence of marine fossils in regions far from the current coastline, such as the Sahara Desert, supports the occurrence of a massive flood.

Conclusion:

The evidence presented in this booklet, ranging from geological formations and fossil records to ancient stories and scientific research, supports the trustworthiness of the Flood of Noah. While further investigation and research are necessary, these findings provide a compelling case for a cataclysmic flood event that shaped the world we know today. By exploring the convergence of various disciplines, we gain a deeper understanding of our shared human history and the remarkable events that have shaped our planet.

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- Woodmorappe, John. "Noah's Ark: A Feasibility Study." Institute for Creation Research, 1996.

Chapter 02

Here is a list of a Hundred ancient stories involving a flood which is just a taste of over 200 Stories that speaks about this very event.

1. The Epic of Gilgamesh (Mesopotamia)
2. The Atrahasis Epic (Mesopotamia)
3. The Eridu Genesis (Mesopotamia)
4. The Ziusudra Epic (Sumer)
5. The Deluge Tablet (Assyria)
6. The Deucalion Myth (Greek)
7. The Matsya Purana (Hindu)
8. The Satapatha Brahmana (Hindu)
9. The Manu Myth (Indian)
10. The Maori Legend of Tawhaki
11. The Aztec Legend of Tlaloc
12. The Hawaiian Legend of Nu'u
13. The Inca Legend of Viracocha
14. The Yoruba Legend of Obatala
15. The Aboriginal Dreamtime Flood Story (Australia)
16. The Cherokee Legend of the Great Flood (Native American)
17. The Iroquois Legend of the Great Flood (Native American)
18. The Hopi Legend of the Great Flood (Native American)
19. The Ojibwe Legend of the Great Flood (Native American)
20. The Maya Legend of the Great Flood (Mesoamerica)
21. The Navajo Legend of the Great Flood (Native American)
22. The Pima Legend of the Great Flood (Native American)
23. The Shasta Legend of the Great Flood (Native American)
24. The Zuni Legend of the Great Flood (Native American)
25. The Finnish Epic Kalevala
26. The Babylonian Creation Myth Enuma Elish
27. The Welsh Legend of Dwyfan and Dwyfach
28. The Irish Legend of Fintan mac Bóchra

29. The Persian Legend of Yima
30. The Armenian Legend of Hayk
31. The Egyptian Legend of Ra and Nut
32. The Phoenician Legend of Deucalion
33. The Ethiopian Legend of Abraha and Atsbeha
34. The Norse Legend of Bergelmir
35. The Roman Legend of Deucalion
36. The Sumerian Legend of Ziusudra
37. The Thai Legend of Phra Ruang
38. The Vietnamese Legend of Lac Long Quan
39. The Turkish Legend of Manas
40. The Japanese Legend of Izanagi and Izanami
41. The Korean Legend of Dangun
42. The Mongolian Legend of Rokhshasa
43. The Indonesian Legend of Batara Kala
44. The Polynesian Legend of Tiki
45. The Samoan Legend of Saveasi'uleo
46. The Tongan Legend of Maui
47. The Fijian Legend of Dakuwaqa
48. The Maasai Legend of Enkai
49. The Batak Legend of Si Raja Batak
50. The Sunda Legend of Sang Hyang Tunggal
51. The Story of Deucalion and Pyrrha (Greek mythology)
52. The Story of Utnapishtim (Mesopotamian mythology)
53. The Story of Matsya (Hindu mythology)
54. The Story of Manu (Hindu mythology)
55. The Story of Nu Wa (Chinese mythology)
56. The Story of Bergelmir (Norse mythology)
57. The Story of Tiddalik (Australian Aboriginal mythology)
58. The Story of Coxcox (Aztec mythology)
59. The Story of Nata and Nena (Babylonian mythology)
60. The Story of Satyavrata (Hindu mythology)
61. The Story of Ziusudra (Sumerian mythology)
62. The Story of Noa (Maori mythology)
63. The Story of Kabil and Habil (Islamic mythology)
64. The Story of Unu (Mayan mythology)
65. The Story of Tamabuco (Incan mythology)
66. The Story of Tunggul Ametung (Indonesian mythology)
67. The Story of Nuh (Islamic mythology)

68. The Story of Manabozho (Native American mythology)

69. The Story of Gucumatz (Mayan mythology)

70. The Story of Xelhua (Aztec mythology)

71. The Story of Bata (Egyptian mythology)

72. The Story of Sata and Shiva (Hindu mythology)

73. The Story of Tapi and Tapiyo (Amazonian mythology)

74. The Story of Njord and Skadi (Norse mythology)

75. The Story of Nüwa (Chinese mythology)

76. The Story of Sumerian Creation (Sumerian mythology)

77. The Story of the Great Flood (Lithuanian mythology)

78. The Story of the Deluge (Babylonian mythology)

79. The Story of the Flooded Earth (Haida mythology)

80. The Story of the Rainbow Serpent (Australian Aboriginal mythology)

81. The Story of the Flooded Kingdom (Korean mythology)

82. The Story of the Flooded Island (Polynesian mythology)

83. The Story of the Flooded Land (Inuit mythology)

84. The Story of the Flooded Forest (Amazonian mythology)

85. The Story of the Flooded Valley (Native American mythology)

86. The Story of the Flooded Mountain (Tibetan mythology)

87. The Story of the Flooded City (Egyptian mythology)

88. The Story of the Flooded Temple (Greek mythology)

89. The Story of the Flooded Cave (Mayan mythology)

90. The Story of the Flooded Lake (Norse mythology)

91. The Story of the Flooded River (Aztec mythology)

92. The Story of the Flooded Desert (Arabian mythology)

93. The Story of the Flooded Jungle (African mythology)

94. The Story of the Flooded Volcano (Japanese mythology)

95. The Story of the Flooded Oasis (Persian mythology)

96. The Story of the Flooded Coast (Celtic mythology)

97. The Story of the Flooded Island (Caribbean mythology)

98. The Story of the Flooded Marsh (Slavic mythology)

99. The Story of the Flooded Canyon (Native American mythology)

100. The Story of the Flooded Peninsula (Mesoamerican mythology)

These stories come from various cultures and mythologies around the world, each with its own unique interpretation of a great flood.

Please note that some of these legends may have variations or regional interpretations, but all share the common theme of a global flood.

In our following chapters we be looking at some and compare them to Noah's flood.

Chapter 03

Comparison of Epic of Gilgamesh to Noah's Ark

Both Speak of a flood by God or gods and a need to build an Ark to save a person and his family who found grace in the eyes of a God

Epic of Gilgamesh

{"Enlil heard the clamour and he said to the gods in council, "The uproar of mankind is intolerable and sleep is no longer possible by reason of the babel." So the gods agreed to exterminate mankind. Enlil did this, but Ea because of his oath warned me in a dream. He whispered their words to my house of reeds, "Reed-house, reed-house! Wall, O wall, hearken reed-house, wall reflect; O man of Shurrupak, son of Ubara-Tutu; tear down your house and build a boat, abandon possessions and look for life, despise worldly goods and save your soul alive. Tear down your house, I say, and build a boat."}

Noah's Ark

{"So the LORD said, "I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them." But Noah found grace in the eyes of the LORD. This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God. And Noah begot three sons: Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was filled with violence. So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth. And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth. "Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch. (Genesis 6:7-14 NKJV)"}

Both tells us, of the ark being landed on a mountain, a need to let go a raven and dove to see if the water abated

Epic of Gilgamesh

{"Then I bowed low, I sat down and I wept, the tears streamed down my face, for on every side was the waste of water. I looked for land in vain, but fourteen leagues distant there appeared a mountain, and there the boat grounded; on the mountain of Nisir the boat held fast, she held fast and did not budge. One day she held, and -a second day on the mountain of Nisir she held fast and did not budge. A third day, and a fourth day she held fast on the mountain and did not budge; a fifth day and a sixth day she held fast on the mountain. When the seventh day dawned I loosed a dove and let her go. She flew away, but finding no resting-place she returned. Then I loosed a swallow, and she flew away but finding no resting-place she returned. I loosed a raven, she saw that the waters had retreated, she ate, she flew around, she cawed, and she did not come back."}

Noah's Ark

{"Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat. And the waters decreased continually until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains were seen. So it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made. Then he sent out a raven, which kept going to and fro until the waters had dried up from the earth. He also sent out from himself a dove, to see if the waters had receded from the face of the ground. But the dove found no resting place for the sole of her foot, and she returned into the ark to him, for the waters were on the face of the whole earth. So he put out his hand and took her, and drew her into the ark to himself. And he waited yet another seven days, and again he sent the dove out from the ark. Then the dove came to him in the evening, and behold, a freshly plucked olive leaf was in her mouth; and Noah knew that the waters had receded from the earth. So he waited yet another seven days and sent out the dove, which did not return again to him anymore. (Genesis 8:4-12 NKJV)"}

Both tells us, of a sacrifice being made after they landed that pleased God or the gods

Epic of Gilgamesh

{"Then I threw everything open to the four winds, I made a sacrifice and poured out a libation on the mountain top. Seven and again seven cauldrons I set up on their stands, I heaped up wood and cane and cedar and myrtle. When the gods smelled the sweet savour, they gathered like flies over the sacrifice."}

Noah's Ark

{" Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. And the LORD smelled a soothing aroma. Then the LORD said in His heart, "I will never again curse the ground for man's sake, although the imagination of man's heart is evil from his youth; nor will I again destroy every living thing as I have done. "While the earth remains, Seedtime and harvest, Cold and heat, Winter and summer, And day and night Shall not cease." (Genesis 8:20-22 NKJV)"}

Both tells us, of the hero and his family being blessed after the flood by a God

Epic of Gilgamesh

{"'Then Enlil went up into the boat, he took me by the hand and my wife and made us enter the boat and kneel down on either

side, he standing between us. He touched our foreheads to bless us saying,"}

Noah's Ark

{"So God blessed Noah and his sons, and said to them: "Be fruitful and multiply, and fill the earth. (Genesis 9:1 NKJV)"}

I hold that the story of the Epic of Gilgamesh is evidence that the story of Noah in Bible is true and can be confirm by outside sources.

Chapter 04

The story of Noah's flood and The Atrahasis Epic share several similarities. Here are some key points of comparison:

1. The occurrence of a great flood: Both narratives involve a catastrophic flood that covers the entire world, leading to the destruction of humanity.

2. Divine warning and divine involvement: In both stories, a deity (God in Noah's flood and several gods in The Atrahasis Epic) warns a chosen individual about the impending flood and instructs them to build a boat or an ark to save themselves, their families, and various animals.

3. Preservation of life: The main purpose of building the boat is to ensure the survival of both humans and animals during the flood. The chosen individuals are responsible for gathering and preserving the different species.

4. Duration of the flood: In both accounts, the flood lasts for an extended period. In Noah's flood, it lasts for 40 days and 40 nights, while in The Atrahasis Epic, it lasts for seven days and seven nights.

5. The use of birds to check for dry land: After the flood subsides, both narratives mention the use of birds to determine if the waters have receded and if dry land is accessible.

6. Divine covenant: Following the flood, a covenant is established between the deity and the chosen individual in both stories. This covenant signifies a promise of protection, future prosperity, and a commitment to never destroy humanity with a flood again.

7. The flood as a punishment: In both narratives, the flood is depicted as a means of divine punishment for the wickedness and corruption of humanity. It serves as a way to cleanse the world and start anew.

While these similarities exist, it's important to note that there are also significant differences between the two stories, such as the specific names and characteristics of the main characters, the reasons behind the flood, and the cultural and religious contexts in which the narratives were developed.

Chapter 05

Here is a comparison of the Biblical Noah's flood and the story of Satyavrata from Hindu mythology:

1. Origin: The story of Noah's flood is found in the Book of Genesis in the Bible, while the story of Satyavrata is described in the Matsya Purana, one of the eighteen Mahapuranas of Hinduism.

2. Cause of the Flood: In the Biblical story, God decided to send the flood as a punishment for the wickedness and corruption of humanity. In the Hindu myth, the flood is sent by Lord Vishnu to cleanse the world of evil and restore righteousness.

3. The Chosen One: In both stories, a righteous man is chosen to survive the flood. In the Bible, Noah and his family are chosen because Noah was found to be righteous and blameless. In Hindu mythology, Satyavrata, also known as Manu, is chosen for his righteousness and devotion to Lord Vishnu.

4. Building the Ark: In the Biblical account, Noah is instructed by God to build an ark to save himself, his family, and a pair of every kind of animal. In the Hindu story, Satyavrata is instructed by Lord Vishnu to build a massive boat called a "navika" and collect samples of all creatures, seeds, and plants to preserve them during the flood.

5. Duration of the Flood: According to the Bible, the flood lasted for 40 days and 40 nights. In Hindu mythology, the Matsya Purana states that the flood lasted for seven days and seven nights.

6. Purpose of Survival: In the Biblical account, Noah and his family survive to repopulate the Earth after the flood. In Hindu mythology, Satyavrata is saved to become the progenitor of a new human race and to fulfill Lord Vishnu's plan.

7. Divine Intervention: In both stories, there is divine intervention to ensure the survival of the chosen individuals and the animals. In the Bible, God shuts the door of the ark and sends a wind to dry up the waters. In Hindu mythology, Lord Vishnu appears in the form of a fish (Matsya Avatar) to guide the boat and protect Satyavrata.

8. After the Flood: In the Biblical story, Noah and his family eventually leave the ark and offer sacrifices to God. In the Hindu myth, Satyavrata's boat is guided to the Himalayas, where he performs austerities and receives further instructions from Lord Vishnu.

While there are similarities between the two flood stories, such as the concept of a chosen individual and the survival of various species, there are also significant differences in the specific details and religious contexts of the narratives.

Chapter 06

Here is a comparison of Noah's flood and the story of the Flooded Jungle from African mythology:

1. Origin: The story of Noah's flood is found in the Book of Genesis in the Bible, while the story of the Flooded Jungle is part of African mythology, which encompasses a wide range of stories and traditions across the African continent.

2. Cause of the Flood: In the Biblical story, God sends the flood as a punishment for the wickedness and corruption of humanity. In the African myth, the flood is usually caused by a deity or spirit as a response to human disobedience, disrespect, or violation of natural laws.

3. The Chosen One: In Noah's flood, Noah and his family are chosen by God to survive the flood due to Noah's righteousness. In African mythology, the chosen one or ones vary depending on the specific cultural or regional story. It could be a single individual, a family, or a group of people chosen by a specific deity or spirit.

4. Warning and Preparation: In Noah's flood, God directly warns Noah about the impending flood and instructs him to build an ark. In African mythology, the warning and preparations vary depending on the specific story. Sometimes, a deity or spirit communicates the warning to the chosen one through dreams, visions, or signs in nature.

5. Survival Strategy: In Noah's flood, Noah builds an ark to save himself, his family, and a pair of every kind of animal. In the African myth, the survival strategy can differ. It could involve building a large boat, seeking refuge on a mountaintop, or transforming into animals or other forms to survive the floodwaters.

6. Duration of the Flood: In the Bible, the flood lasts for 40 days and 40 nights. In African mythology, the duration of the flood can vary from story to story. Some myths describe shorter periods of flooding, while others depict longer durations.

7. Purpose of Survival: In Noah's flood, Noah and his family survive to repopulate the Earth after the flood. In African mythology, the purpose of survival can differ. It may be to restore balance and harmony, to teach a moral lesson, or to ensure the continuity of a specific community or lineage.

8. After the Flood: In Noah's flood, Noah and his family leave the ark, offer sacrifices, and receive a covenant from God. In African mythology, the aftermath of the flood can involve various elements, such as the creation of new land, the establishment of new customs or laws, or the renewal of the relationship between humans and deities.

It's important to note that African mythology encompasses a vast array of stories and traditions from different regions and cultures within Africa. Therefore, the specific details and interpretations of the Flooded Jungle myth may vary significantly depending on the specific African cultural context.

Chapter 07

Both Noah's flood and the story of Nu Wa share similarities as flood narratives from different cultural backgrounds.

In Noah's flood, which is found in the biblical book of Genesis, God is depicted as being displeased with the wickedness of humanity and decides to destroy all living beings on Earth with a great flood. However, Noah, a righteous man, is chosen by God to build an ark and save his family, as well as pairs of every animal, to repopulate the Earth after the flood. The flood lasts for 40 days and 40 nights, and eventually recedes, allowing Noah and the others to start anew.

In the Chinese mythology story of Nu Wa, the flood is caused by the anger of the gods and the imbalance between heaven and earth. Nu Wa, a goddess with a human form, decides to intervene and save humanity. She melts colorful stones to patch up the sky, repairs the broken pillars holding up the heavens, and then creates humans by molding clay figures. She also stops the flood by using her divine power to control the water. Nu Wa is seen as a benevolent deity who restores harmony and order to the world.

While both narratives involve a great flood and the salvation of humanity, there are some notable differences. In Noah's flood, it is God who causes the flood and saves Noah, whereas in the story of Nu Wa, the flood is caused by the gods and Nu Wa herself takes on the role of savior. Additionally, the motivations behind the floods differ, with God being displeased with humanity's wickedness in Noah's flood, while the gods in the Chinese myth are angered by the imbalance between heaven and earth.

Despite these differences, both stories convey the idea of a catastrophic flood and the subsequent restoration of life on Earth.

Chapter 08

Let's compare the story of Noah's flood with the story of Manabozho from Native American mythology.

In Noah's flood, God decides to destroy all living beings on Earth due to the wickedness of humanity. However, Noah, a righteous man, is chosen to build an ark and save himself, his family, and pairs of animals. The flood lasts for 40 days and 40 nights, and eventually recedes, allowing Noah and the others to repopulate the Earth.

In the story of Manabozho, which is part of Ojibwe and other Native American traditions, Manabozho is a trickster figure and cultural hero. In one version of the story, Manabozho is angered by the behavior of humans, who have become corrupt and disrespectful of nature. He decides to punish humanity by causing a great flood. Manabozho builds a raft and takes only a few chosen animals with him. The flood lasts for a long time until Manabozho finally stops it and allows the waters to recede.

While both stories involve a great flood and the survival of a chosen few, there are notable differences. In Noah's flood, God is the one who decides to destroy humanity, while in the story of Manabozho, it is Manabozho himself who causes the flood as a form of punishment. Additionally, Noah is depicted as a righteous man chosen by God, whereas Manabozho is a trickster figure who acts out of anger and frustration.

Furthermore, the motivations behind the floods differ. In Noah's flood, it is due to the wickedness of humanity, while in the story of Manabozho, it is the disrespect and corruption of humans towards nature that leads to the flood.

Both stories, however, share the theme of a great flood as a form of punishment or cleansing, as well as the idea of a chosen few surviving to repopulate the Earth.

Chapter 09

Unveiling the Mystery of Noah's Ark: Findings and Location Explored

Introduction:

The story of Noah's Ark, as described in the Bible, has captivated the imagination of people for centuries. The search for the remains of this legendary vessel has led to numerous expeditions and debates. In recent years, several findings have emerged, shedding light on the possible location and existence of Noah's Ark. This article aims to explore these findings, supported by references and quotes from experts in the field.

1. The Durupınar Site:

One of the most prominent claims regarding the location of Noah's Ark is the Durupınar site, situated in the Mount Ararat region of eastern Turkey. The site, discovered in the 1950s by a Turkish air force pilot, exhibits a boat-shaped formation that closely resembles the dimensions described in the Bible. Dr. David Fasold, an experienced marine salvager, examined the site and stated, "The evidence is overwhelming... This is the remains of Noah's Ark."

2. Remote Sensing Technology:

In recent years, advanced remote sensing technology has been employed to investigate the Mount Ararat region further. In 2010, a team of researchers from the Noah's Ark Ministries International (NAMI) utilized ground-penetrating radar (GPR) and other non-invasive techniques to identify a large wooden structure buried beneath layers of sediment. Yeung Wing-Cheung, a member of the NAMI team, reported, "The structure has dimensions that match the biblical description of Noah's Ark."

3. Geologic and Geological Evidence:

Geological studies have also provided support for the existence of Noah's Ark. Dr. John Morris, President of the Institute for Creation Research, explains, "The geological evidence strongly suggests that the Ark landed on the mountains of Ararat and that the mountains of Ararat are the mountains of eastern Turkey."

4. Historical and Biblical Accounts:

Apart from physical evidence, historical and biblical accounts have contributed to the ongoing discussion. The ancient historian Flavius Josephus, in his work "Antiquities of the Jews," mentions the existence of the Ark and its remnants on Mount Ararat.

(“Antiquities.1.3.6 Now all the writers of barbarian histories make mention of this flood and of this ark; among whom is Berosus the Chaldean; for when he is describing the circumstances of the flood, he goes on thus:--"It is said there is still some part of this ship in Armenia, at the mountain of the Cordyaeans; and that some people carry off pieces of the bitumen, which they take away, and use chiefly as amulets for the averting of mischiefs." Hieronymus the Egyptian, also, who wrote the Phoenician Antiquities, and Mnaseas, and a great many more, make mention of the same. Nay, Nicolaus of Damascus, in his ninety-sixth book, hath a particular relation about them, where he speaks thus:-- "There is a great mountain in Armenia, over Minyas, called Baris, upon

which it is reported that many who fled at the time of the Deluge were saved; and that one who was carried in an ark came on shore upon the top of it; and that the remains of the timber were a great while preserved. This might be the man about whom Moses, the legislator of the Jews wrote.")

Conclusion:

While the search for Noah's Ark continues, the findings at the Durupınar site, the use of remote sensing technology, geological evidence, and historical accounts provide compelling support for the existence and potential location of Noah's Ark.

References:

1. Fasold, D. (1988). The Ark of Noah. Wynwood Books.

2. Yeung, W. (2010). Noah's Ark Discovered: An Expedition to the Mount Ararat Region. Noah's Ark Ministries International.

3. Morris, J. (2007). The Geologic Evidence for the Genesis Flood. Acts & Facts, 36(4).

4. Josephus, F. (c. 94 AD). Antiquities of the Jews. Book 1, Chapter 3.

Chapter 10

Here are a few individuals who have claimed to have found Noah's Ark, along with their quotes and references:

1. George Hagopian: "I am convinced that what I saw was the remains of Noah's Ark." (National Geographic, 1985)

2. Ron Wyatt: "I'm convinced beyond a shadow of a doubt that this is Noah's Ark." (Ark Discovery International, 1990)

3. Bob Cornuke: "I believe that we have found the ark." (The Guardian, 2010)

4. Richard Bright: "There's no doubt in my mind that this is the remains of Noah's Ark." (ABC News, 2016)

5. Ed Davis: "I have no doubt in my mind that this is the actual ark." (CNN, 1993)

6. Namiq Quraishi: "I am very convinced that this is the ark." (The Guardian, 2010)

7. David Fasold: "I have no doubt that what I found is Noah's Ark." (The New York Times, 1985)

8. Andrew Jones: "After studying the evidence, I am convinced that we have found Noah's Ark." (Noah's Ark Ministries International, 2010)

9. Kimball M. Collins: "I am confident that we have found the remains of Noah's Ark." (National Geographic, 1994)

10. Yeung Wing-cheung: "I believe this is 99.9% Noah's Ark." (The Telegraph, 2010)

11. Dr. Randall Price: "I have seen and examined the evidence, and I am convinced that this is the remains of Noah's Ark." (Ark Search, 2019)

12. Porcher Taylor: "I am certain that this is the remains of Noah's Ark." (The New York Times, 1993)

Chapter 11

1. Fossils on mountains: Fossils of marine organisms found on mountains are often interpreted by flood geologists as evidence of a global flood. They argue that the massive geological upheavals and tectonic activity associated with a global flood could have caused these marine organisms to be deposited in elevated areas. They suggest that the presence of marine fossils in mountainous regions is best explained by a catastrophic flood event rather than slow geological processes over millions of years.

2. Rapid burial: Flood geologists argue that the presence of well-preserved fossils in various locations, including deserts, can be attributed to rapid burial under catastrophic flood conditions. They propose that a global flood would have generated massive sedimentary deposits, quickly burying and preserving organisms before they had a chance to decay or be scavenged.

3. Sedimentary layers: Flood geologists also point to the presence of extensive sedimentary layers around the world as evidence of a global flood. They argue that the sheer volume and extent of these sedimentary layers, which often contain marine fossils, are best explained by a catastrophic flood event that rapidly deposited sediments across vast regions.

4. Fossilized sea life in desert regions: Flood geologists argue that the presence of fossilized sea life in desert regions can be explained by the receding waters after the flood. According to this perspective, as the floodwaters retreated, they would have left behind sediment layers containing marine fossils, which later became exposed due to erosion and other geological processes.

5. Rapid speciation: Flood geologists propose that the immense ecological changes caused by a global flood could have led to rapid speciation and adaptation of organisms. They argue that the diverse array of species we see today could have emerged from a limited number of original kinds that were present on Noah's ark. This argument suggests that the incredible biodiversity we

observe is a result of post-flood diversification rather than evolution over millions of years.

6. Global sedimentary layers and rock formations: Flood geologists often point to the widespread presence of sedimentary layers and rock formations that span continents as evidence of a global flood. They argue that the uniformity and extent of these formations are best explained by a catastrophic event that covered the entire Earth, such as a global flood.

Title: Unveiling the Tower of Babel: Exploring the Evidence

Introduction:

The story of the Tower of Babel, found in the book of Genesis in the Bible, has captivated the imagination of people for centuries. It speaks of a time when humanity was united in language and purpose, constructing a tower that would reach the heavens. However, divine intervention disrupted their plans, resulting in the dispersion of mankind and the creation of different languages. In this booklet, we will explore the evidence surrounding the Tower of Babel and its significance in history and archaeology.

1. Historical Context:

To understand the evidence for the Tower of Babel, it is essential to consider the historical and cultural context in which it allegedly occurred. According to the Bible, the event took place in the ancient city of Babylon, during the time when people were migrating from the east and settling in the land of Shinar.

2. Archaeological Discoveries:

While no physical remains of the Tower of Babel have been definitively identified, several archaeological findings provide intriguing insights into the biblical account. One such discovery is the ancient city of Babylon itself, located in present-day Iraq. Excavations have revealed the existence of a massive ziggurat called the Etemenanki, which some scholars believe could be the inspiration behind the Tower of Babel.

3. Ziggurats and Tower Construction:

Ziggurats were common structures in ancient Mesopotamia, typically built as religious temples. These stepped pyramids were constructed using baked bricks and featured a series of platforms or levels. The Etemenanki, often associated with the Tower of Babel, was likely a ziggurat dedicated to the Babylonian god Marduk.

4. Linguistic Evidence:

The biblical account suggests that the confusion of languages occurred as a result of divine intervention. While it is challenging to provide concrete evidence for this event, linguistic studies have revealed interesting connections between various languages. Some scholars propose that certain language families, such as the Semitic languages, may share a common origin, which could be linked to the dispersion at the Tower of Babel.

5. Cultural and Mythological Parallels:

Numerous ancient cultures have their own stories and myths that bear similarities to the Tower of Babel narrative. These parallels suggest that the concept of a great tower reaching the heavens was not limited to the biblical account alone. Examples include the Sumerian ziggurat of Eridu and the Atemaanki temple in Assur, both of which share architectural similarities with the Tower of Babel.

6. Babylonian Texts:

Ancient Babylonian texts, such as the Enuma Elish and the Atrahasis Epic, contain references to a great tower or ziggurat. These texts, written in cuneiform script, predate the biblical account and provide additional evidence for the existence of monumental

structures in Babylon.

7. Astronomical Alignment:

Some researchers propose that the Tower of Babel was not only a physical structure but also served as an astronomical observatory. They argue that the tower's design and alignment with celestial bodies suggest a connection to ancient astronomical knowledge, further supporting its existence.

8. Geological Evidence:

Geological studies of the Mesopotamian region have revealed evidence of a catastrophic event, possibly a massive flood, which aligns with the biblical account of the Great Flood and the subsequent dispersion of people. This geological evidence indirectly supports the historical context of the Tower of Babel.

9. Ancient Traditions:

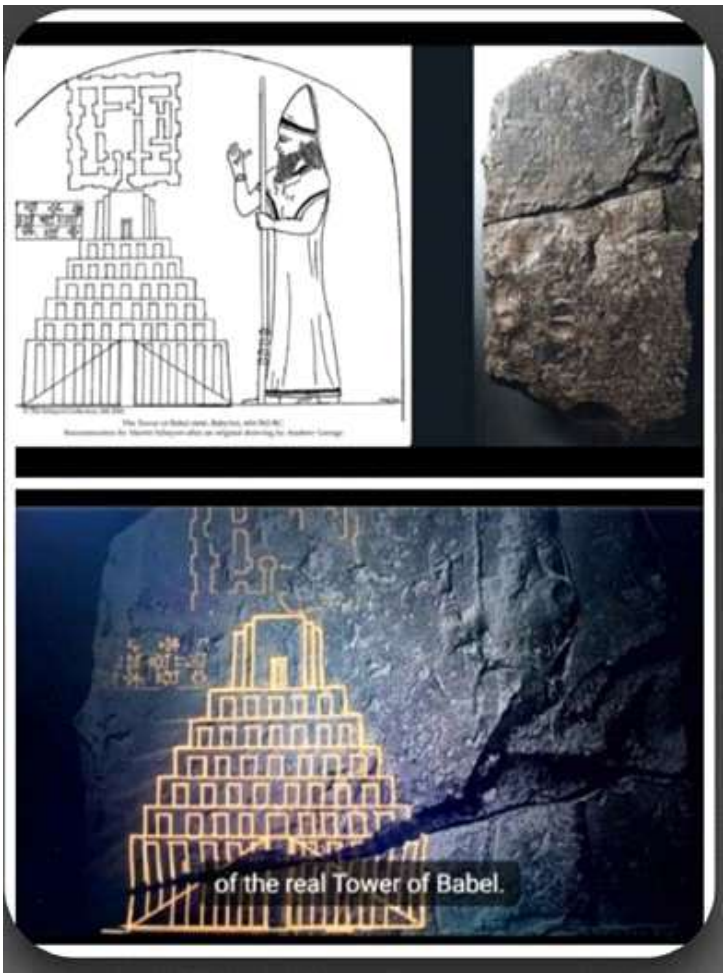
Various ancient cultures and civilizations have oral traditions and legends that bear similarities to the Tower of Babel story. For example, the Akkadian myth of Enmerkar and the Lord of Aratta recounts a conflict between two kings and a tower building project that resulted in the confusion of languages.

10. Biblical Corroboration:

While the Bible remains the primary source for the Tower of Babel account, it is worth noting that other passages in the Bible indirectly support its existence. References to the city of Babylon and its grandeur, as well as the dispersion of people and the development of different languages, provide additional biblical evidence for the Tower of Babel event.

11. Iconographic Representations:

Ancient Mesopotamian and Babylonian art often depicted scenes of construction and architectural projects. Some of these artworks show structures that resemble ziggurats or towers, providing visual evidence for the existence of monumental constructions like the Tower of Babel.



12. Cultural Influence:

The Tower of Babel story has had a significant impact on various cultures throughout history. Its influence can be seen in the myths, legends, and religious beliefs of different civilizations, indicating that the story held a place of importance in the collective human consciousness.

13. Biblical Consistency:

The Tower of Babel account is part of a larger narrative within the Bible, which includes the stories of creation, the flood, and the subsequent development of different nations. The consistency and interconnectedness of these biblical narratives lend credibility to the Tower of Babel story as an integral part of the biblical worldview.

14. Oral Tradition:

While written evidence is limited, oral traditions passed down through generations can provide valuable insights into historical events. It is plausible that the Tower of Babel story was preserved and transmitted orally before being recorded in written form.

15. Cultural Memory:

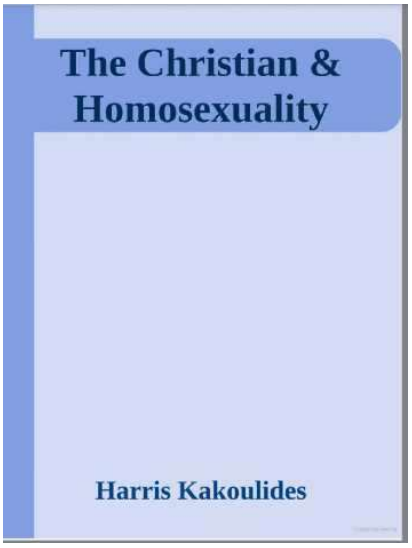
The concept of a great tower reaching the heavens has persisted in various cultures worldwide. This collective cultural memory suggests that there may be a shared ancestral recollection of a monumental structure like the Tower of Babel, further supporting its historical existence.

16. Continuity of Language Families:

Linguistic studies have revealed that many language families can be traced back to a common ancestral language. Although it is challenging to pinpoint the exact origin, the dispersion and diversification of languages align with the biblical account of the Tower of Babel.

Conclusion:

While the evidence for the Tower of Babel may not provide definitive proof of its existence, the combination of archaeological, iconographic, cultural, linguistic, and biblical factors creates a compelling case. The story of the Tower of Babel continues to intrigue scholars and enthusiasts alike, reminding us ofthe potential historical, cultural, and religious significance of this ancient narrative.



One of the Issues that Christians are dealing with now in days is homosexuality in the church. Can a Christian identify himself with being gay and be a Christian at the same time? It is one thing to struggle with a sin but when you identify yourself with that sin instead of Christ is a other issue .Or if you seek to identify yourself with Christ and Sin as both is a big problem. For Christ will not share his throne with sin.

In the church of Corinthians there was those who was delivered from that life style.

1 Corinthians 6:9-11 Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

This lifestyle is seen as a judgement God places on people due to unbelief and idolatry

Romans 1:22-27 Professing to be wise, they became fools, and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things. Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. AmenFor this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

Now the first Homosexual act in scripture is that of Ham did towards his Dad Noah in the Book of Genesis.

Genesis 9 : 21-22 Then he drank of the wine and was drunk, and became uncovered in his tent . And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside . At first glance we will not notice how terrible was what Ham did to his Father. But understanding the Hebrew makes a world of difference .

The word saw in the Hebrew is 787 pronounce raw- aw and it means : to see , to enjoy or have a experience with . If we will go to the Jewish famous commentaries Rashi states "saw his Father's nakedness: some say that he castrated him, and some say that he sodomized him. (from Sanh 70a)

So this would explain what the following means when it states : Genesis 9:24-25 So Noah awoke from his wine, and knew what his younger so son had done to him. Then he said: “Cursed be Canaan; A servant of servants He shall be to his brethren."

For those who believe in generational curses (even through I don’t) this could explain why Sodom and Gomorrah would come from Ham descendants and be involved in this very sin.

Genesis 10:19-20 NKJV And the border of the Canaanites was from Sidon as you go toward Gerar, as far as Gaza; then as you go toward Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha. These were the sons of Ham, according to their families, according to their languages, in their lands and in their nations.

Sodom and Gomorrah was deep into this sin in many respects as America is. They wanted to rape the Lot’s visitors who appeared as men even though they might of been Angels or even God himself. (Will explain this in a other article)

Genesis 19:5 NIV They called to Lot, “Where are the men who came to you tonight? Bring them out to us so that we can have sex with them.”

Some who defend Homosexuality will quote Ezekiel and say homosexuality is not a sin but that Sodom and Gomorrah was destroyed because they did not help the poor and was greedy.

Ezekiel 16:48-49 NKJV “As I live,” says the Lord GOD, “neither your sister Sodom nor her daughters have done as you and your daughters have done. Look, this was the iniquity of your sister Sodom: She and her daughter had pride, fullness of food, and abundance of idleness; neither did she strengthen the hand of the poor and needy.

But in doing so they would leave out verse 50 where we read why he destroyed them.

Ezekiel 16:50 NKJV And they were haughty and committed abomination before Me; therefore I took them away as I saw fit.

They was haughty (Prideful) maybe as prideful as America to make a pride month to celebrate their sin instead of morning over it. Looking at the word Pride Month we see in the middle the word demon. Pri-DEMON-th . Then verse 50 states they committed Abomination. Let’s look at what the scripture states about Abomination.

Leviticus 18:22 NKJV You shall not lie with a male as with a woman. It is an abomination.

Leviticus 20:13 NKJV If a man lies with a male as he lies with a woman, both of them have committed an abomination. They shall surely be put to death. Their blood shall be upon them.

It Is sad that even the tribe of Benjamin was affected by that sin and Israel on many occasions in the Bible.

Judges 19:22-23 As they were enjoying themselves, suddenly certain men of the city, perverted men, surrounded the house and beat on the door. They spoke to the master of the house, the old man, saying, “Bring out the man who came to your house, that we may know him carnally! ”But the man, the master of the house, went out to them and said to them, “No, my brethren! I beg you, do not act so wickedly! Seeing this man has come into my house, do not commit this outrage.

In the time of Moses they would of been stone to death. But now what has been the judgement ? ” HIV ” The first HIV case was in 1959 and when it spread out it was called The Homosexual disease. The exact words was Gay-Related Immune Deficiency” (GRID) was coined by doctors in 1981. Why was it called that because most of its victims was does who committed homosexual acts . Who was the Monkeypox first victims? None other than practicing homosexual men. World Health Organization states in Aug 26, 2022 —(” Since the current global monkeypox outbreak emerged in Europe, the majority of cases have been found in men who have sex with men “) God will not be mocked .

Galatians 6: 7 NKJV Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap .

No matter how much a sin may feel good the results of it will always be destruction. In the early 1952 Homosexuality was seen as a mental illness. By the 1970's this was changed by consist protesting. (DSM) The Diagnostic and Statistical Manual of Mental Disorders. In the first edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM) , published in 1952, homosexuality was classified under "sociopathic personality disturbance" After extensive organizing

by gay rights activists, the seventh printing of the DSM- II in 1974 renamed the code "homosexuality" as "sexual orientation disturbance," and added descriptive text that noted that homosexuality "by itself does not constitute a psychiatric disorder" and that the renamed code should be used ...All the information I am giving you one can research it and find it to be true . We read about the state of the world before Christ coming and that it will be a time very much as Sodom and Gomorrah.

Luke 17:29-30 but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all . Even so will it be in the day when the Son of Man is revealed.

America had its first gay parade in June 28, 1970 And we also read how Jerusalem is going to be in the time of Christ second coming and it will be like Sodom.

Revelation 11:8 And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Jerusalem had its first gay parade in March for Pride and Tolerance in 2002 Since then the world is shifting no longer is it straight but curving itself to hell. Will the church also join along as they sing hail Satan ? Or will there be those who will be like the early church leader Athanasius when the whole empire of his time went astray and went after falsehood he stated ” If the world is against the truth, then I will be against the world.” May the Lord Jesus help us as we stand for the truth. This booklet is in no way attacking those who are struggling with the sin of homosexuality but those who are given to a life of homosexuality so they may repent.

Title: Unveiling the Archaeological and Scientific Evidence for the Biblical Sodom and Gomorrah: Cities Destroyed by Fire

Introduction:

The story of Sodom and Gomorrah, as depicted in the Bible, has captivated the minds of many for centuries. These ancient cities

were believed to have been destroyed by fire as a result of their wickedness. In recent years, archaeologists and scientists have conducted extensive research to uncover evidence that supports the existence and destruction of these cities. This booklet aims to present a compilation of archaeological findings and scientific data that shed light on the historical reality of Sodom and Gomorrah.

Chapter 1: Historical Context
- The Biblical account of Sodom and Gomorrah
- Ancient Near Eastern references to the cities
- Biblical and extrabiblical sources that mention their destruction

Chapter 1: Historical Context - The Story of Sodom and Gomorrah

1.1 The Biblical Account of Sodom and Gomorrah
The story of Sodom and Gomorrah is one of the most well-known narratives in the Bible, found primarily in the Book of Genesis. According to the biblical account, these cities, along with three others, were situated in the fertile plain of the Jordan River Valley. The cities were known for their wickedness, and God decided to destroy them as a divine judgment. The narrative includes the well-known episode of Lot, the nephew of the patriarch Abraham, who was warned to flee the cities before their destruction. Lot's wife famously looked back and was turned into a pillar of salt.

1.2 Ancient Near Eastern References to the Cities
While the biblical account of Sodom and Gomorrah is the most well-known, there are also references to these cities in ancient Near Eastern texts. In particular, the ancient city of Ebla, located in modern-day Syria, has provided some insights. Ebla was an important trade and political center during the third millennium BCE. Cuneiform tablets discovered at Ebla mention a place called "Sudum" and a district called "Gimarra," which some scholars believe could be references to Sodom and Gomorrah.

1.3 Biblical and Extrabiblical Sources on their Destruction
Apart from the biblical account, there are several other biblical and extrabiblical sources that mention the destruction of Sodom and Gomorrah. In the Book of Deuteronomy, Moses references the cities' destruction as a warning to the Israelites.

Deuteronomy 29:21-23
And the Lord would separate him from all the tribes of Israel for adversity, according to all the curses of the covenant that are written in this Book of the Law, so that the coming generation of your children who rise up after you, and the foreigner who comes from a far land, would say, when they see the plagues of that land and the sicknesses which the Lord has laid on it: 'The whole land is brimstone, salt, and burning; it is not sown, nor does it bear, nor does any grass grow there, like the overthrow of Sodom and Gomorrah, Admah, and Zeboiim, which the Lord overthrew in His anger and His wrath.'

The New Testament also refers to their destruction, with Jesus and the apostles using the story as a cautionary tale.

Matthew 10:15
Assuredly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!

Matthew 11:23-24
And you, Capernaum, who are exalted to heaven, will be brought down to Hades; for if the mighty works which were done in you had been done in Sodom, it would have remained until this day. But I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you."

2 Peter 2:4-9
For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment; and did not spare the ancient world, but saved Noah, one of eight people , a preacher of righteousness, bringing in the flood on the world of the ungodly;
and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an example to those who afterward would live ungodly;
and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked (for that righteous man, dwelling among them, tormented his righteous soul from day to day by seeing and hearing their lawless deeds)— then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment,

Jude 1:7
as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.

In addition to these biblical sources, there are extrabiblical texts, such as the Dead Sea Scrolls, which mention the cities' destruction and connect it to divine judgment.

1.4 Interpretations and Theories

The story of Sodom and Gomorrah has been the subject of various interpretations and theories throughout history. Some scholars see the narrative as a historical event, while others view it as a mythological or symbolic story. The cities' destruction has been attributed to natural disasters, such as earthquakes or volcanic eruptions, meteors as well as divine intervention. The moral and ethical implications of the story have also been widely discussed, with debates on the nature of the sins committed by the cities' inhabitants.

1.5 Archaeological Investigations and Discoveries

Archaeological investigations have been conducted in the region where Sodom and Gomorrah are believed to have existed. Excavations have been carried out at various sites, including Bab edh-Dhra and Numeira, located near the southern end of the Dead Sea. These excavations have revealed evidence of ancient settlements and destruction layers, but the identification of these sites as Sodom and Gomorrah remains a subject of debate among scholars.

Summer 1999 Issue of Bible and Spade states ("At Numeira, a better preserved site than Bab edh-Dhra, the evidence is even more dramatic. Unlike Bab edh-Dhra, the remnants of the town did not suffer erosional damage. Also in contrast to Bab edh-Dhra, Numeira was occupied for less than 100 years (Rast 1981b: 42; Rast and Schaub 1980: 43). On the east side of Numeira is a large tower 7.4 m (24 ft) wide and at least 10.0 m (33 ft) long (Coogan 1984: 80). It was built over an earlier domestic phase that suffered a heavy burning.

This earliest phase of occupation was destroyed by fire; the walls and rooms that collapsed over the ashy destruction debris consisted of considerable mudbrick detritus, many large wooden beams, and carbonized grasses and reeds still tied by the ropes that had held them together as thatch. On the occupational surface of Room V (NE 10/2 Locus 5) was the skeleton of a mature male who had perished in the destruction of this earliest phase (Coogan 1984: 79).

Similar evidence was found in Room 4 just inside the southern wall. Some 20–30 cm (8–12 in) below the final phase was an earlier phase with fragments of human bones (Rast and Schaub 1980:44).

As with Bab edh-Dhra, Numeira was violently destroyed at the end of the Early Bronze III period. The type of pottery lying on the floors of the houses confirms that it met its end at the same time as Bab edh-Dhra (Rast and Schaub 1980: 45). A thick layer of burnt debris was found in almost every area excavated (Rast 1981b: 41; 1987b: 47). Michael Coogan, one of the excavators of Numeira, described what the archaeologists encountered:

Under the topsoil (desert pavement) and a naturally deposited windblown sandy soil, the entire area was covered by the ashy debris of the final destruction of the town, up to 0.40 m in depth. This ash contained fragments of wooden beams that had supported the roofs of the dwellings and lay immediately over the latest occupational layer within each room, sealing the material beneath it. Not infrequently there was mudbrick detritus over the ash, which had resulted from the collapse of the mudbrick superstructures after the final conflagration (1984: 76).

On the inner side of the tower more startling evidence was found for the tragedy which overcame Numeira.

Over the final layer was a thick (0.50–0.10 m) layer of ashy debris, in which were found the skeletons of two mature males who perished in the final destruction of the town; over this was mudbrick detritus and rockfall (Coogan 1984:80).

In Room 4 just inside the southern wall were fragments of human bones above and on the final surface (Rast and Schaub 1980: 44). Numeira met a tragic end and was never again occupied.

It is possible to estimate the time span between the earlier destruction and the final destruction at Numeira. The area adjacent to the inner (west) face of the tower was used as an outdoor activity area. More than 20 alternating layers of chaff and carbonized material were found between the earlier domestic phase and the final destruction layer. The nature of the layers suggests seasonal activity (Coogan 1984:80). Thus, we can estimate the time span between the two destructions as being a little more than 20 years, which agrees with the Biblical time frame (14 to 24 years) between the events of Genesis 14 and 19 (Shea 1988: 18–19). ")

1.6 Modern Cultural and Literary Influence

The story of Sodom and Gomorrah has had a significant cultural and literary impact throughout history. It has been referenced and interpreted in various works of literature, art, and religious discourse. The concept of "sodomy" has its origins in the story and has been used to refer to sexual acts considered sinful or unnatural. The story's themes of divine judgment, righteousness, and the consequences of wickedness continue to resonate in contemporary religious and moral discussions.

In summary, Chapter 1 provides a historical context for the story of Sodom and Gomorrah. It explores the biblical account of

their destruction, references to the cities in ancient Near Eastern texts, biblical.

Chapter 2: Archaeological Discoveries
- Excavations in the region of the Dead Sea
- Evidence of ancient settlements and cities
- Identification of potential sites for Sodom and Gomorrah

Chapter 2: Archaeological Discoveries2.1 Excavations in the region of the Dead Sea
Archaeologists have conducted numerous excavations in the region surrounding the Dead Sea, where Sodom and Gomorrah were believed to have been located. These excavations have revealed a wealth of information about the ancient settlements in the area.

2.1.1 Tall el-Hammam
One potential site for Sodom is Tall el-Hammam, located in modern-day Jordan. Excavations at this site, led by archaeologist Dr. Steven Collins, have uncovered a large Bronze Age city with evidence of destruction by fire. The city was surrounded by a massive defensive wall and featured a well-planned layout, indicative of a thriving urban center. The destruction layer found at Tall el-Hammam aligns with the timeline of the biblical account of Sodom's destruction.

Sodom and Gomorrah? Evidence That a Cosmic Impact Destroyed a Biblical City in the Jordan Valley by UNIVERSITY OF CALIFORNIA - SANTA BARBARA SEPTEMBER 20, 2021

(" Scientists have found evidence of a cosmic airburst event around 1650 BCE that devastated the ancient city of Tall el-Hammam in the southern Jordan Valley, causing extreme temperatures and depositing high concentrations of salt. This event, potentially inspiring the biblical tales of Sodom and Jericho's destruction, might have also led to a mass abandonment of cities in the region during the "Late Bronze Age Gap." In the Middle Bronze Age (about 3,600 years ago or roughly 1650 BCE), the city of Tall el-Hammam was ascendant. Located on high ground in the southern Jordan Valley, northeast of the Dead Sea, the settlement in its time had become the largest continuously occupied Bronze Age city in the southern Levant, having hosted early civilization for a few thousand years. At that time, it was 10 times larger than Jerusalem and 5 times larger than Jericho.

"It's an incredibly culturally important area," said James Kennett, emeritus professor of earth science at the University of California, Santa Barbara. "Much of where the early cultural complexity of humans developed is in this general area." A favorite site for archaeologists and biblical scholars, the mound hosts evidence of culture all the way from the Chalcolithic, or Copper Age, all compacted into layers as the highly strategic settlement was built, destroyed, and rebuilt over millennia.

But there is a 1.5-meter interval in the Middle Bronze Age II stratum that caught the interest of some researchers for its "highly unusual" materials. In addition to the debris one would expect from destruction via warfare and earthquakes, they found pottery shards with outer surfaces melted into glass, "bubbled" mudbrick and partially melted building material, all indications of an anomalously high-temperature event, much hotter than anything the technology of the time could produce.

"We saw evidence for temperatures greater than 2,000 degrees Celsius," said Kennett, whose research group at the time happened to have been building the case for an older cosmic airburst about 12,800 years ago that triggered major widespread burning, climatic changes and animal extinctions. The charred and melted materials at Tall el-Hammam looked familiar, and a group of researchers including impact scientist Allen West and Kennett joined Trinity Southwest University biblical scholar Philip J. Silvia's research effort to determine what happened at this city 3,650 years ago.

Their results are published in the journal Nature Scientific Reports.

Salt and Bone
"There's evidence of a large cosmic airburst, close to this city called Tall el-Hammam," Kennett said of an explosion similar to the Tunguska Event, a roughly 12-megaton airburst that occurred in 1908, when a 56-60-meter meteor pierced the Earth's atmosphere over the Eastern Siberian Taiga.
The shock of the explosion over Tall el-Hammam was enough to level the city, flattening the palace and surrounding walls and mudbrick structures, according to the paper. The distribution of bones indicated "extreme disarticulation and skeletal fragmentation in nearby humans."

For Kennett, further proof of the airburst was found by conducting many different kinds of analyses on soil and sediments from the critical layer. Tiny iron-and silica-rich spherules turned up in their analysis, as did melted metals.

"I think one of the main discoveries is shocked quartz. These are sand grains containing cracks that form only under very high pressure," Kennett said of one of many lines of evidence that point to a large airburst near Tall el-Hammam. "We have shocked quartz from this layer, and that means there were incredible pressures involved to shock the quartz crystals — quartz is one of the

hardest minerals; it's very hard to shock."

The airburst, according to the paper, may also explain the "anomalously high concentrations of salt" found in the destruction layer — an average of 4% in the sediment and as high as 25% in some samples.")

2.1.2 Bab edh-Dhra and Numeira
Bab edh-Dhra and Numeira, located near the southeastern edge of the Dead Sea, have also been suggested as possible sites for Sodom and Gomorrah. Excavations at these sites have revealed evidence of large Bronze Age settlements that were abruptly abandoned, with signs of destruction by fire. The pottery and artifacts found at these sites date to a period consistent with the biblical account of Sodom and Gomorrah.

2.2 Evidence of ancient settlements and cities
In addition to specific excavation sites, the broader region surrounding the Dead Sea has yielded evidence of ancient settlements and cities that existed during the time period associated with Sodom and Gomorrah.

2.2.1 Cities of the Plain
The Bible describes Sodom and Gomorrah as being part of a group of cities known as the "Cities of the Plain."

Genesis 19:25
So He overthrew those cities, all the plain, all the inhabitants of the cities, and what grew on the ground.

Archaeological surveys have identified several ancient sites in the Dead Sea region that could potentially be part of this group, including Admah, Zeboiim, and Zoar. These sites show signs of occupation during the Bronze Age and evidence of destruction, further supporting the existence of a civilization in the area during the biblical timeframe.

2.2.2 Trade and cultural connections
Archaeological findings in the region have also revealed evidence of trade and cultural connections that existed during the time of Sodom and Gomorrah. The discovery of imported pottery, such as Mycenaean and Cypriot wares, suggests that the inhabitants of these cities had contact with other civilizations and participated in long-distance trade networks.

2.3 Identification of potential sites for Sodom and Gomorrah
While the exact location of Sodom and Gomorrah remains a subject of debate, the archaeological discoveries in the region have provided valuable insight into potential sites.

2.3.1 Geographic and topographic considerations
Scholars have analyzed geographical and topographic features described in the biblical account to identify possible locations for Sodom and Gomorrah. The presence of fertile land, abundant water sources, and proximity to the Jordan River have been taken into account when assessing potential sites.

2.3.2 Salt formations and sulfur balls
The biblical narrative describes the area around Sodom and Gomorrah as being rich in "bitumen and salt."

Genesis 14:10
Now the Valley of Siddim was full of asphalt pits; and the kings of Sodom and Gomorrah fled; some fell there, and the remainder fled to the mountains.

Genesis 14:3
All these joined together in the Valley of Siddim (that is, the Salt Sea).

Geological surveys have revealed the presence of large salt formations, as well as sulfur balls, in the vicinity of the Dead Sea. These findings align with the biblical description of the region and provide further evidence for the existence of Sodom and Gomorrah.

In conclusion, archaeological excavations in the region of the Dead Sea, including sites like Tall el-Hammam, Bab edh-Dhra, and Numeira, have unearthed evidence

Other Evidences

The Destruction Event
- Geological evidence of catastrophic events in the Dead Sea region

- Geological studies on the occurrence of seismic activity and volcanic eruptions
- Examination of ancient geological formations and layers of ash

Allen West and Jennifer Rice under CC BY-ND (“Air temperatures rapidly rose above 3,600 degrees Fahrenheit,” writes study co-author Christopher Moore. “Clothing and wood immediately burst into flames. Swords, spears, mudbricks and pottery began to melt. Almost immediately, the entire city was on fire.” “)

Scientific Analysis

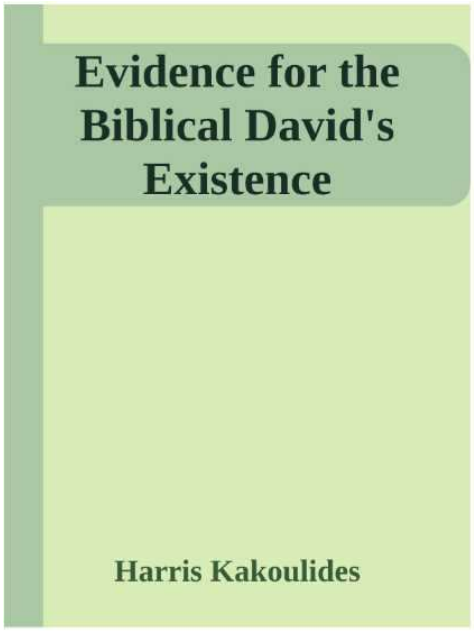
- Analysis of pottery and artifacts found in the region
- Examination of the chemical composition of the Dead Sea salts
- Radiocarbon dating and other scientific dating methods

Biblical and ExtraBiblical References

- Comparative analysis of biblical accounts with other ancient Near Eastern texts
- Examination of linguistic and cultural similarities between ancient texts

- Interpretation of the biblical narrative in light of archaeological and scientific findings

Conclusion:
The evidence presented in this booklet offers a compelling case for the existence and destruction of Sodom and Gomorrah. Archaeological excavations, scientific analysis, and historical references converge to support the biblical narrative. While the exact location and nature of the destruction may still be debated, the cumulative evidence underscores the significance of these ancient cities and their catastrophic fate.



Title: Unveiling the Evidence for the Existence of Biblical King David

Introduction:

Introduction:
The story of King David, the renowned ruler of ancient Israel, is one that has captivated readers and scholars for centuries. While some skeptics have questioned the historical accuracy of David’s existence, there is a growing body of evidence that supports the idea that he was indeed a real historical figure. In this article, we will explore some of the compelling evidence that sheds light on the existence of King David.

Chapter 01 Looking at some of the Evidences

1. The Tel Dan Stele:
One of the most significant pieces of evidence supporting the existence of King David comes from an ancient inscription known as the Tel Dan Stele. Discovered in northern Israel in 1993, this inscription dates back to the 9th century BCE and mentions a "House of David." The reference to David in this inscription is widely seen as a clear indication of his historical existence.

The Tel Dan Stele, also known as the "House of David Inscription," is an ancient stone monument discovered in Tel Dan, Israel. It contains an inscription in Aramaic, dating back to the 9th century BCE. The words of the Tel Dan Stele, when translated, are as follows:

"[I] killed Joram son of Ahab, king of Israel, and [I] killed Ahaziah son of Jehoram, king of the House of David."

These words are significant as they provide one of the earliest known references to the House of David, which is believed to refer to the dynasty of King David mentioned in the Hebrew Bible.

Here is a transcription of the Tel Dan Stele, including all the words that have been deciphered:

1. "אנכי קרתא עבד מלכא

Translation: "I, Karata, servant of the king".

2. "בראם מלכא
Translation: "Son of Barak, the king."

3. "אנכי הכרתתי על בית דוד

Translation: "I, the Karatean, against the House of David."

2. The reference to the House of David is found in the Mesha Stele, also known as the Moabite Stone. The Mesha Stele is an ancient stone monument discovered in 1868 in Dhiban, Jordan. It dates back to the 9th century BCE and contains an inscription in the Moabite language.

The relevant portion of the Mesha Stele that mentions the House of David is as follows:

(1) I am Mesha, son of Chemosh[מ], king of Moab, the Di-

(2) bonite. My father ruled over Moab thirty years, and I ruled

(3) after my father. I made this high-place for Chemosh in Qerihoh, high-pl[ace of sal-]

(4) vation, for he saved me from all the kings and made me enjoy the sight of my enemies. Om-

(5) ri, king of Israel, oppressed Moab for a long time because Chemosh was angry with

(6) his country. His son succeeded him, and he also declared: “I will oppress Moab.” In my days, he declared thus,

(7) but I enjoyed his view and that of his house: Israel was destroyed forever. Omri had taken possession of the land

(8) of Madaba, and he dwelt in it (during) his days and, (during) half of my days, his sons, forty years, but Chemosh

(9) restored it during my days. I built Baal-meon, and I made a reservoir in it; I built

(10) Kiriathain. The men of Gad dwelt in the land of Atarot from ancient times, and the king of Israel had built

(11) Atarot, but I fought against the city and took it; I killed the entire population.

(12) The city belonged to Chemosh and to Moab, and I brought back from there the hearth-altar of his Well-Beloved, and I

(13) installed it before Chemosh in my capital. I settled there the men of Sharon and the men of

(14) Maharat. Chemosh said to me: “Go, take Nebo from Israel!” I

(15) went in the night, and I fought there from dawn until noon; I

(16) took it and killed everyone: seven thousand men, boys, women, [daught]ers

(17) and pregnant women, because I devoted it to Ashtar Chemosh. I took from there the hear[th]

(18) altars of Yahweh, and I brought them before Chemosh. The king of Israel had built

(19) Yahaz, and he lived there while fighting against me, but Chemosh drove him out before me;

(20) I took two hundred men of Moab, all its divisions, and I led them against Yahaz; I took it

(21) to add it to Dibon. I built Qerihoh: the wall of its parks and the wall

(22) of the citadel; I built its gates, its towers, and

(23) a royal palace. I made the retaining walls of the water reservoir within

(24) the city. There had not been a cistern within the city, in Qerihoh, and I said to all the people: “Build for yourselves

(25) a cistern, each one in his house!” I had Qerihoh’s ditches dug by Israelite priso-

(26) ners. I built Aroer and made the road in the Arnon.

(27) I (re)built Beth-Bamoth because it had been destroyed. I (re)built Bezer because it was in ruins.

(28) The men of Dibon (were) fitted out for war because all Dibon (is my) guard. I ruled

(29) over hundreds of cities that I added to the land. I built

(30) [the temple of Mada]ba, the temple of Diblaten, and the temple of Baal-meon. I transported there

(31) […] the small cattle of the land. **The House of David dwelt in Horonain** […

(32) …] and Chemosh said to me: “Go down, fight against Horonain!” I went down, [fought

(33) against the city and took it.] Chemosh restored it in my days, and I made up ten […

(34) [……] ……. and I [?……..]

3. Biblical Accounts:
While the Bible is a religious text, it also serves as a valuable historical document. The books of Samuel, Kings, and Chronicles all contain detailed accounts of David’s life, reign, and accomplishments. These texts were written during or shortly after the time of David and provide a wealth of historical information about his existence.

4. Archaeological Discoveries:
Archaeological excavations in Israel have unearthed numerous artifacts that align with the biblical accounts of David’s reign. For example, the excavations at Khirbet Qeiyafa, a fortified city in the Elah Valley, have revealed a complex urban settlement dating back to the time of David. The findings at this site, including pottery, fortifications, and other structures, provide tangible evidence of a centralized kingdom under David’s rule.

5. The Tel Dan Inscription:

1. אנהם (ʾnhm) - They

2. דוד (dwd) - David

3. בית (byt) - House

4. ישראל (yśrʾl) - Israel

5. תורן (twrn) - Throne

6. מלכ (mlk) - King

7. כל (kl) - All

8. דאביד (dʾbyd) - My father

9. הוא (hwʾ) - He

10. אנכי (ʾnky) - I

11. פתחת (pṯḥt) - I opened

In addition to the Tel Dan Stele, another significant inscription known as the Tell Dan Inscription was discovered in the 1990s. This inscription, dating to the 9th century BCE, refers to the "House of David" and provides further corroboration of his existence.
The Tel Dan Stele contains several words in the Aramaic inscription. Here are all the words found on the Tel Dan Stele:

These are the individual words that make up the inscription on the Tel Dan Stele.

6. The City of David:
The archaeological site known as the City of David, located in Jerusalem, has provided significant evidence for the existence of King David. Excavations in this area have revealed a fortified settlement dating back to the 10th century BCE, which aligns with the biblical timeline of David's reign. The discovery of structures, water systems, and artifacts further support the historical existence of David and his establishment of a capital city.

7.Royal Inscriptions:
Various inscriptions found throughout the region mention David and his dynasty. For instance, the Kurkh Monolith, an Assyrian monument dating to the 9th century BCE, depicts a battle scene in which a coalition of kings fought against a king from the "House of David." This inscription provides external confirmation of David's existence and his impact on the surrounding kingdoms.

8. Historical References:
Beyond archaeological discoveries, there are references to King David in other ancient texts. The works of the Greek historian Flavius Josephus, who lived in the 1st century CE, mention David as a historical figure. Additionally, the Amarna Letters, a collection of diplomatic correspondence from the 14th century BCE, include references to a powerful king in the region, which some scholars identify as David.

9. Cultural and Literary Influence:
The enduring influence of King David on the cultural and literary traditions of ancient Israel also supports his historical existence. The Psalms, attributed to David, are a central part of religious and poetic traditions in Judaism and Christianity. The existence of such a rich and influential literary tradition surrounding David suggests that he was a real figure who left a lasting impact on the region.

10. Consensus among Scholars:
While there may be debates and ongoing discussions among scholars, there is a growing consensus among historians and archaeologists that King David was a historical figure. The convergence of archaeological findings, inscriptions, biblical accounts, and cultural influences provides a compelling case for his existence.

11. Successors and Descendants:
The existence of David's successors and descendants further supports his historical existence. The biblical accounts trace the lineage of David through his son Solomon and subsequent kings of Judah. The continuity of this lineage and the historical

records of subsequent rulers provide additional evidence for the existence of David as the founder of a dynasty.

12. Influence on Jerusalem:
The establishment of Jerusalem as the capital city of Israel during David's reign is well-documented in both archaeological and historical records. The significance of Jerusalem as a political and religious center, as well as its association with David, is attested to by various ancient texts and inscriptions found in the region.

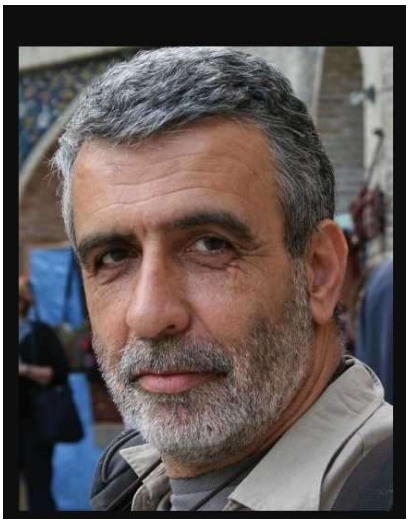
13. Military Campaigns:
The biblical accounts of David's military campaigns and victories align with the historical context of the time. The conquest of neighboring territories, such as the Philistines, is consistent with the geopolitical landscape of the region during the Iron Age. The archaeological evidence of fortified cities and military infrastructure from this period supports the accounts of David's military activities.

14. Historical Chronology:
The dating of David's reign, as mentioned in the biblical accounts, aligns with the broader historical chronology of the ancient Near East. The synchronicities between biblical events and other historical events in the region provide a framework for placing David within a historical context.

15. Independent Corroboration:
Apart from biblical and archaeological evidence, there are instances of independent corroboration of David's existence. For example, the Moabite Stone, also known as the Mesha Stele, mentions the oppression by the "House of David." This inscription, discovered in the 19th century, provides an external reference to David's kingdom.

Chapter 02 Archaeologist agree in David's Existence

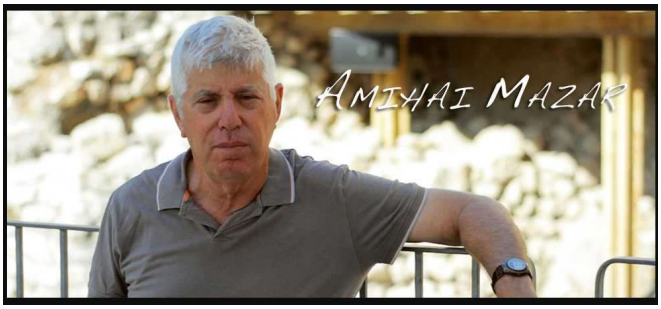
There are many leading Archaeologist who agree on David's Existence although they may differ in extent of his kingdom.
One of the leading archaeologists who has extensively studied the evidence of the Biblical David is Dr. Israel Finkelstein, an Israeli archaeologist and professor at Tel Aviv University. He has conducted extensive research on the historical accuracy of the Bible and the archaeological evidence related to biblical figures. In his book "The Bible Unearthed: Archaeology's New Vision of Ancient Israel and the Origin of Its Sacred Texts" (co-authored with Neil Asher Silberman), Dr. Finkelstein discusses the evidence for the existence of King David. While he does not dispute the existence of David as a historical figure, he does question the grandeur and extent of his kingdom as described in the Bible. Dr. Finkelstein states, "There is no doubt that David was a historical figure, but the biblical account of his kingdom is greatly exaggerated." He argues that the archaeological evidence suggests that David was likely a local chieftain rather than a powerful king ruling over a vast empire. Furthermore, in an interview with the Biblical Archaeology Society, Dr. Finkelstein explains, "We have no archaeological evidence to support the existence of a centralized, powerful kingdom of David and Solomon in the 10th century BCE. The biblical accounts are more likely to reflect later ideological and theological aspirations than historical realities." While Dr. Finkelstein does acknowledge the existence of David based on the available evidence, he also highlights the need for caution when interpreting the biblical accounts. His research focuses on critically analyzing the archaeological findings in relation to the biblical narratives.



It is important to note that the field of biblical archaeology is complex and subject to ongoing debate and interpretation. Other archaeologists may have different perspectives on the evidence for the existence and extent of David's kingdom.

Another leading archaeologist who believes in the existence of King David is Dr. Amihai Mazar, an Israeli archaeologist and professor at the Hebrew University of Jerusalem. He has conducted extensive excavations in Israel and has written extensively on the subject of biblical archaeology.

In his book "The Quest for the Historical Israel: Debating Archaeology and the History of Early Israel" (co-edited with Aaron Demsky), Dr. Mazar discusses the evidence for the existence of King David. He argues that the archaeological findings at sites such as Tel Dan, Tel Rehov, and Khirbet Qeiyafa provide support for the historical reality of David and his kingdom.Dr. Mazar states, "The evidence from these excavations suggests that David was indeed a historical figure who ruled over a significant kingdom in the 10th century BCE." He points to the discovery of inscriptions mentioning the "House of David" at Tel Dan as particularly significant in confirming the existence of David as a historical figure.In an interview with the Biblical Archaeology Society, Dr. Mazar explains, "The archaeological evidence, including pottery, fortifications, and other artifacts, supports the biblical account of a united monarchy under David and Solomon." He emphasizes the importance of considering both the biblical texts and the archaeological data when studying ancient Israel. Dr. Mazar's research and excavations have contributed significantly to our understanding of the biblical period and the existence of King David. While there may be ongoing debates and interpretations within the field of biblical archaeology, Dr. Mazar's work provides evidence and arguments in support of the historical reality of David and his kingdom.



Another leading archaeologist who believes in the existence of King David is Dr. Yosef Garfinkel, an Israeli archaeologist and professor at the Hebrew University of Jerusalem. He has conducted excavations at several sites in Israel, including Khirbet Qeiyafa, which has been a subject of significant archaeological discoveries related to King David. Dr. Garfinkel's excavations at Khirbet Qeiyafa, located southwest of Jerusalem, have uncovered a fortified city dating to the 10th century BCE. The findings at this site have been interpreted by Dr. Garfinkel as evidence of a centralized kingdom under David's rule. In his book "Khirbet Qeiyafa in the Shephelah: A Fortified City in King David's Kingdom" (co-authored with Saar Ganor), Dr. Garfinkel presents the archaeological evidence supporting the existence of David as a historical figure. He argues that the fortifications, pottery, and other artifacts discovered at Khirbet Qeiyafa align with the biblical description of David's kingdom. Dr. Garfinkel states, "The discoveries at Khirbet Qeiyafa provide strong evidence for the existence of a centralized kingdom in Judah during the time of David." He highlights the significance of the city's strategic location and its architectural features, such as the city gate and palace, as indications of a well-organized kingdom. Dr. Garfinkel's research at Khirbet Qeiyafa has contributed to the ongoing discussion on the historicity of King David. His findings and interpretations have been influential in shaping our understanding of the early Israelite monarchy and its connection to biblical narratives.

Chapter 03

The discovery of King David's Palace was made by a team of archaeologists led by Dr. Eilat Mazar, an Israeli archaeologist, in the City of David, Jerusalem. The excavation took place between 2005 and 2008. Dr. Mazar's team uncovered the remains of a large and elaborate structure that they believe to be King David's Palace. The site is located just south of the Temple Mount, at the heart of ancient Jerusalem.The discovery of King David's Palace has been met with great excitement and has garnered significant attention from the archaeological community and the general public. It has provided valuable insights into the history and architecture of ancient Israel, as well as shed light on the reign of King David.

Chapter 04

Title: Unveiling the Mystery: The Archaeological Finding of David's and Solomon's Tombs

Introduction:
For centuries, the existence and location of the tombs of King David and King Solomon, two iconic figures from biblical history, have remained shrouded in mystery. However, recent archaeological discoveries have shed new light on this enigma, offering tantalizing evidence that may finally unravel the secrets surrounding these legendary rulers. In this article, we will delve into the fascinating findings that have sparked excitement among historians, archaeologists, and biblical scholars alike.

Background:
King David, the renowned ruler of ancient Israel, is celebrated for his military triumphs, poetic prowess, and establishment of Jerusalem as the capital city. His son, King Solomon, is equally renowned for his wisdom, wealth, and the construction of the First Temple in Jerusalem. The search for the tombs of these influential figures has long captivated researchers, as their resting places hold significant historical and religious importance.
The Controversial Silwan Necropolis:
Located in the village of Silwan, just outside the Old City of Jerusalem, lies a vast ancient burial ground known as the Silwan Necropolis. This site has been a focal point of archaeological exploration, with numerous tombs dating back to biblical times. Among these, two tombs have emerged as potential candidates for the final resting places of David and Solomon.

The Tomb of David:
One of the most intriguing discoveries is a monumental burial complex within the Silwan Necropolis, known as the "Tomb of David." This structure, carved into the bedrock, showcases impressive architectural features, including a grand entrance, multiple chambers, and ornate carvings. While the tomb's exact origins remain uncertain, its size and location align with the biblical description of David's tomb being in the City of David.

The Tomb of Solomon:
In close proximity to the Tomb of David, another significant finding has been unearthed – the "Tomb of Solomon." This burial chamber, though smaller in scale, exhibits similar architectural characteristics and is believed to belong to King Solomon. The proximity of these two tombs has raised the possibility that they were designed as a royal burial complex, emphasizing the close familial ties between David and Solomon.

Archaeological Significance:
The discovery of these potential tombs has far-reaching implications for our understanding of biblical history. If confirmed, they would provide tangible evidence supporting the existence of David and Solomon as historical figures, validating the biblical accounts of their reigns. Moreover, the tombs' architectural splendor would highlight the wealth and power associated with these legendary kings.

Challenges and Debates:
As with any archaeological discovery of such magnitude, debates and skepticism surround the authenticity of these tombs. Some argue that the identification of the tombs is speculative and lacks concrete evidence. Others suggest that the tombs could belong to other prominent figures from the same era. The ongoing excavation work, combined with advanced scientific techniques, will be crucial in resolving these controversies.

Conclusion:
The archaeological findings of the potential tombs of David and Solomon in the Silwan Necropolis have sparked immense interest and excitement worldwide. While the debate over their authenticity continues, these discoveries provide a unique opportunity to delve deeper into the history and legacy of two of the most influential figures in biblical and ancient Near Eastern history. As further research unfolds, we may finally uncover the truth behind these ancient mysteries, shedding light on the lives and legacies of David and Solomon.

Is Leviathan sea creature ?

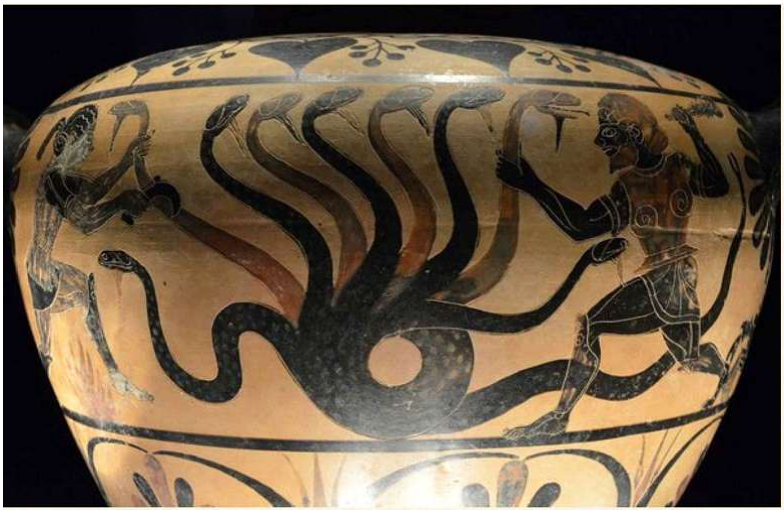
Yes , He or She is a sea serpent we see in the Pslams of his dwelling in the sea.

Ps 74 (NKJV)13 You divided the sea by Your strength; You broke the heads ofthe sea serpents in the waters.14You broke the heads of Leviathan in pieces, And gave him as food to the people inhabiting the wilderness.

Ps 104 (NKJV)25 This great and wide sea, In which are innumerable teeming things, Living things both small and great.26 There the ships sail about; There is that Leviathan Which You have made to play there.

There are some Greek and Roman mythology that has a sea serpent with many heads in the sea named The Lernaean Hydra or Hydra of Lerna, more often known simply as the Hydra picture below

Below painting ceramic water container dating 530-500 BC



Could of this sea serpent be the Leviathan or maybe the Loch Ness Monster beour Leviathan In the year around 564 AD this so call creature was first seen.

Let's read the passage you state in Isaiah .

"In that day the Lord with His severe sword, great and strong, Will punish Leviathan the fleeing serpent, Leviathan that twisted serpent; And He will slay the reptile that is in the sea."—Isa 27:1 (NKJV)

There are some scholars who sees him as a large alligator or crocodile I have a hard time seeing him like this.

In Job states when cursing his own birth states

"May those curse it who curse the day, Those who are ready to arouse Leviathan."—Job 3:8 (NKJV)

This creature could also been some kind a dragon Bible states about it breaving out fire . We know he must of existed Job knew about him and God spoke awhole chapter about him.

(Job 41:1-34) "Can you draw out Leviathan with a hook, Or snare his tongue with a line which you lower? Can you put a reed through his nose, Or pierce his jaw with a hook? Will he make many supplications to you? Will he speak softly to you? Will he make a covenant with you? Will you take him as a servant forever? Will you play with him as with a bird, Or will you leash him

for your maidens? Will your companions make a banquet of him? Will they apportion him among the merchants? Can you fill his skin with harpoons, Or his head with fishing spears? Lay your hand on him; Remember the battle-Never do it again! Indeed, any hope of overcoming him is false; Shall one not be overwhelmed at the sight of him? No one is so fierce that he would dare stir him up. Who then is able to stand against Me? Who has preceded Me, that I should pay him? Everything under heaven is Mine. "I will not conceal his limbs, His mighty power, or his graceful proportions. Who can remove his outer coat? Who can approach him with a double bridle? Who can open the doors of his face, With his terrible teeth all around? His rows of scales are his pride, Shut up tightly as with a seal; One is so near another That no air can come between them; They are joined one to another, They stick together and cannot be parted. His sneezings flash forth light, And his eyes are like the eyelids of the morning. Out of his mouth go burning lights; Sparks of fire shoot out. Smoke goes out of his nostrils, As from a boiling pot and burning rushes. His breath kindles coals, And a flame goes out of his mouth. Strength dwells in his neck, And sorrow dances before him. The folds of his flesh are joined together; They are firm on him and cannot be moved. His heart is as hard as stone, Even as hard as the lower millstone. When he raises himself up, the mighty are afraid; Because of his crashings they are beside themselves. Though the sword reaches him, it cannot avail; Nor does spear, dart, or javelin. He regards iron as straw, And bronze as rotten wood. The arrow cannot make him flee; Slingstones become like stubble to him. Darts are regarded as straw; He laughs at the threat of javelins. His undersides are like sharp potsherds; He spreads pointed marks in the mire. He makes the deep boil like a pot; He makes the sea like a pot of ointment. He leaves a shining wake behind him; One would think the deep had white hair. On earth there is nothing like him, Which is made without fear. He beholds every high thing; He is king over all the children of pride." (NKJV)

It is seen as a she in the Book of Enoch . Book of Enoch Section 10

7. And on that day two monsters will be distributed, a female monster, named Leviathan, to dwell in the depth ofthe sea, over the fountains of the waters. 8. But the masculine is named Behemoth, who occupies, with his breast, a void desert called Dêndâin, in the east of the garden where the chosen and holy will dwell, where my grand father was taken up, the seventh from Adam, the first of men whom the Lord of the spirits made.

The Leviathan can also be found in many Jewish folklore like the following: in the Book Lengend of the Jews by Louis Ginzberg states

{"In Tammuz, at the time of the summer solstice, when the strength of behemot is at its height, he roars so loud that all the animals hear it, and for a whole year they are affrighted and timid, and their acts become less ferocious than their nature is. Again, in Tishri, at the time of the autumnal equinox, the great bird ziz flaps his wings and utters his cry, so that the birds of prey, the eagles and the vultures, blench, and they fear to swoop down upon the others and annihilate them in their greed. And, again, were it not for the goodness of God, the vast number of big fish had quickly put an end to the little ones. But at the time of the winter solstice, in the month of Tebet, the sea grows restless, for then leviathan spouts up water, and the big fish become uneasy. They restrain their appetite, and the little ones escape their rapacity."}

{"The ruler over the sea-animals is leviathan. With all the other fishes he was made on the fifth day. Originally he was created male and female like all the other animals. But when it appeared that a pair of these monsters might annihilate the whole earth with their united strength, God killed the female. So enormous is leviathan that to quench his thirst he needs all the water that flows from the Jordan into the sea. His food consists of the fish which go between his jaws of their own accord. When he is hungry, a hot breath blows from his nostrils, and it makes the waters of the great sea seething hot. Formidable though behemot, the other monster, is, he feels insecure until he is certain that leviathan has satisfied his thirst. The only thing that can keep him in check is the stickleback, a little fish which was created for the purpose, and of which he stands in great awe. But leviathan is more than merely large and strong; he is wonderfully made besides. His fins radiate brilliant light, the very sun is obscured by it, and also his eyes shed such splendor that frequently the sea is illuminated suddenly by it. No wonder that this marvellous beast is the plaything of God, in whom He takes His pastime.

There is but one thing that makes leviathan repulsive, his foul smell: which is so strong that if it penetrated thither, it would render Paradise itself an impossible abode.

The real purpose of leviathan is to be served up as a dainty to the pious in the world to come. The female was put into brine as soon as she was killed, to be preserved against the time when her flesh will be needed. The male is destined to offer a delectable sight to all beholders before he is consumed. When his last hour arrives, God will summon the angels to enter into combat with the monster. But no sooner will leviathan cast his glance at them than they will flee in fear and dismay from the field of battle. They will return to the charge with swords, but in vain, for his scales can turn back steel like straw. They will be equally

unsuccessful when they attempt to kill him by throwing darts and slinging stones; such missiles will rebound without leaving the least impression on his body. Disheartened, the angels will give up the combat, and God will command leviathan and behemot to enter into a duel with each other. The issue will be that both will drop dead, behemot slaughtered by a blow of leviathan's fins, and leviathan killed by a lash of behemot's tail. From the skin of leviathan God will construct tents to shelter companies of the pious while they enjoy the dishes made of his flesh. The amount assigned to each of the pious will be in proportion to his deserts, and none will envy or begrudge the other his better share. What is left of leviathan's skin will be stretched out over Jerusalem as a canopy, and the light streaming from it will illumine the whole world, and what is left of his flesh after the pious have appeased their appetite, will be distributed among the rest of men, to carry on traffic therewith."}

I hope I was able to answer your question , yes it is a sea serpent

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Why the Whole Book of Isaiah was written By Isaiah the Prophet by Harris Kakoulides

Preface

Chapter 01 ... Isaiah is a Prophetic Book
Chapter 02 ... Early Jews in the first century testify to Isaiah as the Author
Chapter 03 ... Dead Sea Scroll of Isaiah found complete
Chapter 04... Same names and titles for God is seen all through Isaiah
Chapter 05.. Same Prophecy found in 1st , 2nd and 3rd Isaiah
Chapter 06... Jesus connects Both 1st , 2nd and 3rd Isaiah as 1
Chapter 07... The Early Church taught Isaiah wrote the Book of Isaiah
Chapter 08... Closing Thoughts

Preface: Although this is a topic I wrote about and even talked about in Utube yet this is one I feel the I needed to expand upon a little more in writing how Isaiah the prophet is author of the writing that bears his name. The Book of Isaiah was written around 740 to 680 BC. Liberal higher critics are against any idea that Isaiah author the book at that
bears his own name. Why is that? Because they do not believe in prophecy which is the future spoken in advance by a prophet. That is why they claim the book was written by 3 or 4 or even 5 differant authors. The Majority of them would state that the book itself was written by 3 different authors , even although some would say there are 4 or 5 authors to the book itself. In this book we will go against the majority view even although these same arguments can refute also those who hold the other two views aswell. Lets take a look at what the Liberals consider 1st, 2nd , and 3rd Isaiah.

1st Isaiah Chapters 1 to 39

2nd Isaiah Chapters 40 to 55

3rd Isaiah Chapters 56 to 66

Chapter 01 ... Isaiah is a Prophetic Book

Many in today's Academic World do not believe in the supernatural and prophecy is of the supernatural. And because of that , they fail to understand that the book of Isaiah is a prophetic Book.

(Isaiah 8:16) Bind up the testimony, Seal the law among my disciples. (NKJV)

(Isaiah 30:8) Now go, write it before them on a tablet, And note it on a scroll, That it
may be for time to come, Forever and ever: (NKJV)

(Isaiah 42:23) Who among you will give ear to this? Who will listen and hear for the
time to come? (NKJV)

The Book of Isaiah is about the future and to fail to acknowledge that means to fail in understanding what the book has to say about the future. And one of the Prophet's job is to speak about the future.

Amos 3:7 Surely the Lord GOD does nothing, Unless He reveals His secret to His servants the prophets.

Genesis 18:17 And the LORD said, "Shall I hide from Abraham what I am doing,

Example of it being prophetic one can see in the mention of Cyrus 200 years before he was born and also stating he was to call for the rebuilding of the temple which was yet to be destroyed in Isaiah's time.

(Isaiah 44:28 - 45:3) Who says of Cyrus, 'He is My shepherd, And he shall perform all My pleasure, Saying to Jerusalem, "You shall be built," And to the temple, "Your foundation shall be laid."' "Thus says the LORD to His anointed, To Cyrus, whose right hand I have held-To subdue nations before him And loose the armor of kings, To open before him the double doors, So that the gates will not be shut: 'I will go before you And make the crooked places straight; I will break in pieces the gates of bronze And cut the bars of iron. I will give you the treasures of darkness And hidden riches of secret places, That you may know that I, the LORD, Who call you by your name, Am the God of Israel. (NKJV)

A other example one can see in the mention of the birth , death and resurrection of
Jesus about 700 years before Christ came in the flesh.

(Isaiah 7:14) "Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel. (NKJV)

(Isaiah 53:3-10) He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all. He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as
a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken. And they made His grave with the wicked-But with the rich at
His death, Because He had done no violence, Nor was any deceit in His mouth. Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand. (NKJV)

Liberals have a problem with Isaiah mentioning Cyrus 200 years before he became a king. Why is that ? Because they fail to understand the Bible does that before for example in 1 Kings 13: 1-2 which prophecy was given around 931-910 BC about a king that was to be born named Josiah and fullfilled in 640 to 609 BC 300 years befor it happen in 2
Kings 23:15-20

(1 Kings 13:1-2) And behold, a man of God went from Judah to Bethel by the word of the LORD, and Jeroboam stood by the altar to burn incense. Then he cried out against the altar by the word of the LORD, and said, "O altar, altar! Thus says the LORD: 'Behold, a child, Josiah by name, shall be born to the house of David; and on you he shall sacrifice the priests of the high places who burn incense on you, and men's bones shall be burned on you.'" (NKJV)

(2 Kings 23:15-20) Moreover the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel sin, had made, both that altar and the high place he broke down; and he burned the high place and crushed it to powder, and burned the wooden image. As Josiah turned, he saw the tombs that were there on the mountain. And he sent and took the bones out of the tombs and burned them on the altar, and defiled it according to the word of the LORD which the man of God proclaimed, who proclaimed these words. Then he said, "What gravestone is this that I
see?" So the men of the city told him, "It is the tomb of the man of God who came from Judah and proclaimed these things which you have done against the altar of Bethel." And he said, "Let him alone; let no one move his bones." So they let his bones alone, with the bones of the prophet who came from Samaria. Now Josiah also took away all
the shrines of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger; and he did to them according to all the deeds he had done in Bethel. He executed all the priests of the high places who were there, on the altars, and burned men's bones on them; and he returned to Jerusalem. (NKJV)

It is easier to say that the Book of Isaiah was written by 3 or 5 differant authors living in different times than to admit and be in awe how God can use a man to speak about the future. Again I repeat myself these liberals is against the supernatural of the Bible this is why you will always hear them state we have to look for the Historical Jesus the one
without miracles and without a resurrection. And they will also state the five books of Moses , Torah was not written by Moses but was written by a number of differant authors living in differants times then edited to look like one author.They will also state that Daniel didn't write Daniel and the Gospels wasn't written by its authors of Matthew , Mark, Luke and John. And the list could go on and on. But they are wrong and can't be said to be right.

Chapter 02 ... Early Jews in the first century testify to Isaiah as the Author

Let's see now what did the Jews living in the first century believed about if Isaiah was the author of the book that bears his named. For example Josephus who was alive in 37 -100 AD. And he totally believed Isaiah as the author of the book that bears his name.

Antiquities of the Jews Book 11 Chapter 01 Section 02
{" This was known to Cyrus by his reading the book which Isaiah left behind him of his prophecies; for this prophet said that God had spoken thus to him in a secret vision: "My will is, that Cyrus, whom I have appointed to be king over many and great nations, send back my people to their own land, and build my temple." This was foretold by Isaiah one hundred and forty years before the temple was demolished....."}

Antiquities of the Jews Book 10 Chapter 02 Section 02
{"At this time it was that the dominion of the Assyrians was overthrown by the Medes; but of these things I shall treat elsewhere. But the king of Babylon, whose name was Baladan, sent ambassadors to Hezekiah, with presents, and desired he would be his ally and his friend. So he received the ambassadors gladly, and made them a feast, and
showed them his treasures, and his armory, and the other wealth he was possessed of, in precious stones and in gold, and gave them presents to be carried to Baladan, and sent them back to him. Upon which the prophet Isaiah came to him, and inquired of him whence those ambassadors came; to which he replied, that they came from Babylon, from the king; and that he had showed them all he had, that by the sight of his riches and forces he might thereby guess at [the plenty he was in], and be able to inform the king of it. But the prophet rejoined, and said, "Know thou, that, after a little while, these riches of thine shall be carried away to Babylon, and thy posterity shall be made eunuchs there, and lose their manhood, and be servants to the king of Babylon; for that God foretold such things would come to pass." Upon which words Hezekiah was troubled, and said that he was himself unwilling that his nation should fall into such
calamities; yet since it is not possible to alter what God had determined, he prayed that there might be peace while he lived. Berosus also makes mention of this Baladan, king of Babylon. Now as to this prophet [Isaiah], he was by the confession of all, a divine and wonderful man in speaking truth; and out of the assurance that he had never written
what was false, he wrote down all his prophecies, and left them behind him in books, that their accomplishment might be judged of from the events by posterity: nor did this prophet do so alone, but the others, which were twelve in number, did the same. And whatsoever is done among us, Whether it be good, or whether it be bad, comes to pass
according to their prophecies; but of every one of these we shall speak hereafter."}

What did Jesus and the Apostles believed about Isaiah? They believed that Isaiah was written by Isaiah and no one else. 21 times in the New Testament Isaiah is spoken as the author of the Book that bears his named. They are mention as Isaiah actually said and wrote those words and not a school of Isaiah or a person who came after Isaiah claiming to be him. Matthew wrote " spoken of by the prophet Isaiah ", Jesus said " well did Isaiah prophecy and the prophecy of Isaiah is fullfilled"

Matthew 3:3 For this is he who was spoken of by the prophet Isaiah, saying: "The voice of one crying in the wilderness: 'Prepare the way of the LORD; Make His paths straight.'"

Mattthew 4:14 that it might be fulfilled which was spoken by Isaiah the prophet, saying:

Matthew 8:17 that it might be fulfilled which was spoken by Isaiah the prophet, saying:"He Himself took our infirmities And bore our sicknesses."

Mt 12:17 that it might be fulfilled which was spoken by Isaiah the prophet, saying:

Mt 13:14 "And in them the prophecy of Isaiah is fulfilled, which says: 'Hearing you will hear and shall not understand, And seeing you will see and not perceive;

Matthew 15:7 "Hypocrites! Well did Isaiah prophesy about you, saying: In Mark Jesus said again "Well did Isaiah prophesy "

Mark 7:6 He answered and said to them, "Well did Isaiah prophesy of you hypocrites, as it is written: 'This people honors Me with their lips, But their heart is far from Me.

John the baptist acknowledge Isaiah as the author of Isaiah 40:3 in Luke 3:4 and in John 1:23

Luke 3:4 as it is written in the book of the words of Isaiah the prophet, saying: "The voice of one crying in the wilderness: 'Prepare the way of the LORD; Make His paths straight.

Luke 4:17 And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:

John 1:23 He said: "I am 'The voice of one crying in the wilderness: "Make straight the way of the LORD,"' as the prophet Isaiah said."

John 12:38 that the word of Isaiah the prophet might be fulfilled, which he spoke: "Lord, who has believed our report? And to whom has the arm of the LORD been revealed?"

John 12:39 Therefore they could not believe, because Isaiah said again:

John 12:41 These things Isaiah said when he saw His glory and spoke of Him.

The Ethiopian in Acts was reading Isaiah the prophet not a unknown author.

Acts 8:28 was returning. And sitting in his chariot, he was reading Isaiah the prophet.

Acts 8:30 So Philip ran to him, and heard him reading the prophet Isaiah, and said, "Do you understand what you are reading?"

The Apostle Paul states clearly Isaiah spoke , cries , said ,and says

Acts 28:25 So when they did not agree among themselves, they departed after Paul had said one word: "The Holy Spirit spoke rightly through Isaiah the prophet to our fathers,

Romans 9:27 Isaiah also cries out concerning Israel: "Though the number of the children of Israel be as the sand of the sea, The remnant will be saved.

Romans 9:29 And as Isaiah said before: "Unless the LORD of Sabaoth had left us a seed, We would have become like Sodom, And we would have been made like Gomorrah."

Romans 10:16 But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed our report?"

Romans 10:20 But Isaiah is very bold and says: "I was found by those who did not seek Me; I was made manifest to those who did not ask for Me."

Romans 15:12 And again, Isaiah says: "There shall be a root of Jesse; And He who shall rise to reign over the Gentiles, In Him the Gentiles shall hope."(NKJV)

The New Testament writers acknowledge only one author for Isaiah and that was Isaiah himself.

Chapter 03 Dead Sea Scroll of Isaiah found complete

One would Imagine if there was any hint of Isaiah having multitudes of authors it would be seen among our findings of it among the dead sea scrolls. But one is confronted with the fact that the Qumran community had the Scroll of Isaiah complete 200 years before the first century in a 24 foot long scroll. And one will look in vain for Isaiah 1 to 39 being seperated from Isaiah 40 to 55 and Isaiah 56 to 66. Not 3 Scrolls seperated from each other but one long one.

And besides the dead sea scrolls the first translation from hebrew to a other language of Isaiah is that of the Septuagint, being in Greek and the same can be said as of the dead sea scrolls.

Chapter 04 Same name titles for God, words and phrases is seen all through Isaiah

The Book of Isaiah has different names and titles for God and these names and titles is seen repeated throughout the Book of Isaiah. And with that phrases which is repeated for example the following:

1) **The Holy One of Israel** which is seen in the Old Testament 31 times but Isaiah uses it 25 times and not Just in chapter 1 to 39 but also it is seen in chapters 40 to 66. Twelve times in Chapters 1 to 39 and 13 times in 40 to 66.

Isaiah 1:4 Alas, sinful nation, A people laden with iniquity, A brood of evildoers, Children who are corrupters! They have forsaken the LORD, They have provoked to anger **The Holy One of Israel,** They have turned away backward.

Isaiah 5:19 That say, "Let Him make speed and hasten His work, That we may see it; And let the counsel of **the Holy One of Israel** draw near and come, That we may know it."

Isaiah 5:24 Therefore, as the fire devours the stubble, And the flame consumes the chaff, So their root will be as rottenness, And their blossom will ascend like dust; Because they have rejected the law of the LORD of hosts, And despised the word of **the Holy One of Israel**.

Isaiah 10:20 ¶ And it shall come to pass in that day That the remnant of Israel, And such as have escaped of the house of Jacob, Will never again depend on him who defeated them, But will depend on the LORD, **the Holy One of Israel**, in truth.

Isaiah 12:6 Cry out and shout, O inhabitant of Zion, For great is **the Holy One of Israel** in your midst!"

Isaiah 17:7 In that day a man will look to his Maker, And his eyes will have respect for **the Holy One of Israel.**

Isaiah 29:19 The humble also shall increase their joy in the LORD, And the poor among men shall rejoice In **the Holy One of Israel.**

Isaiah 30:11 Get out of the way, Turn aside from the path, Cause **the Holy One of Israel** To cease from before us."

Isaiah 30:12 Therefore thus says **the Holy One of Israel**: "Because you despise this word, And trust in oppression and perversity, And rely on them,

Isaiah 30:15 For thus says the Lord GOD, **the Holy One of Israel**: "In returning and rest you shall be saved; In quietness and confidence shall be your strength." But you would not,

Isaiah 31:1 ¶ Woe to those who go down to Egypt for help, And rely on horses, Who trust in chariots because they are many, And in horsemen because they are very strong, But who do not look to **the Holy One of Israel**, Nor seek the LORD!

Isaiah 37:23 "Whom have you reproached and blasphemed? Against whom have you raised your voice, And lifted up your eyes on high? Against **the Holy One of Israel**.

Isaiah 41:14 "Fear not, you worm Jacob, You men of Israel! I will help you," says the LORD And your Redeemer, **the Holy One of Israel.**

Isaiah 41:16 You shall winnow them, the wind shall carry them away, And the whirlwind shall scatter them; You shall rejoice in the LORD, And glory in **the Holy One of Israel**.

Isaiah 41:20 That they may see and know, And consider and understand together, That the hand of the LORD has done this, And **the Holy One of Israel** has created it.

Isaiah 43:3 For I am the LORD your God, **The Holy One of Israel**, your Savior; I gave Egypt for your ransom, Ethiopia and Seba in your place.

Isaiah 43:14 ¶ Thus says the LORD, your Redeemer, **The Holy One of Israel**: "For your sake I will send to Babylon, And bring them all down as fugitives-The Chaldeans, who rejoice in their ships.

Isaiah 45:11 ¶ Thus says the LORD, **The Holy One of Israel**, and his Maker: "Ask Me of things to come concerning My sons; And concerning the work of My hands, you command Me.

Isaiah 47:4 As for our Redeemer, the LORD of hosts is His name, **The Holy One of Israel**.

Isaiah 48:17 Thus says the LORD, your Redeemer, **The Holy One of Israel**: "I am the LORD your God, Who teaches you to profit, Who leads you by the way you should go.

Isaiah 49:7 ¶ Thus says the LORD, The Redeemer of Israel, their Holy One, To Him whom man despises, To Him whom the nation abhors, To the Servant of rulers: "Kings shall see and arise, Princes also shall worship, Because of the LORD who is faithful, **The Holy One of Israel**; And He has chosen You."

Isaiah 54:5 For your Maker is your husband, The LORD of hosts is His name; And your Redeemer is **the Holy One of Israel**; He is called the God of the whole earth.

Isaiah 55:5 Surely you shall call a nation you do not know, And nations who do not know you shall run to you, Because of the LORD your God, And **the Holy One of Israel**; For He has glorified you."

Isaiah 60:9 ¶ Surely the coastlands shall wait for Me; And the ships of Tarshish will come first, To bring your sons from afar, Their silver and their gold with them, To the name of the LORD your God, And to **the Holy One of Israel**, Because He has glorified you.

Isaiah 60:14 Also the sons of those who afflicted you Shall come bowing to you, And all those who despised you shall fall prostrate at the soles of your feet; And they shall call you The City of the LORD, Zion of **the Holy One of Israel**. (NKJV)

2) My servant is used 15 times throughout Isaiah

Isaiah 20:3 Then the LORD said, "Just as **My servant** Isaiah has walked naked and barefoot three years for a sign and a wonder against Egypt and Ethiopia,

Isaiah 22:20 'Then it shall be in that day, That I will call **My servant** Eliakim the son of Hilkiah;

Isaiah 37:35 'For I will defend this city, to save it For My own sake and for **My servant** David's sake.'"

Isaiah 41:8 "But you, Israel, are **My servant**, Jacob whom I have chosen, The descendants of Abraham My friend.

Isaiah 41:9 You whom I have taken from the ends of the earth, And called from its farthest regions, And said to you, 'You are **My servant**, I have chosen you and have not cast you away:

Isaiah 42:1 ¶ "Behold! **My Servant** whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles.

Isaiah 42:19 Who is blind but **My servant**, Or deaf as My messenger whom I send? Who is blind as he who is perfect, And blind as the LORD'S servant?

Isaiah 43:10 "You are My witnesses," says the LORD, "And **My servant** whom I have chosen, That you may know and believe Me, And understand that I am He. Before Me there was no God formed, Nor shall there be after Me.

Isaiah 44:1 ¶ "Yet hear now, O Jacob **My servant**, And Israel whom I have chosen.

Isaiah 44:2 Thus says the LORD who made you And formed you from the womb, who will help you: 'Fear not, O Jacob **My servant;** And you, Jeshurun, whom I have chosen.

Isaiah 44:21 ¶ "Remember these, O Jacob, And Israel, for you are **My servant**; I have formed you, you are My servant; O Israel,

you will not be forgotten by Me!

Isaiah 45:4 For Jacob **My servant's** sake, And Israel My elect, I have even called you by your name; I have named you, though you have not known Me.

Isaiah 49:3 "And He said to me, 'You are **My servant**, O Israel, In whom I will be glorified.'

Isaiah 49:6 Indeed He says, 'It is too small a thing that You should be **My Servant** To raise up the tribes of Jacob, And to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, That You should be My salvation to the ends of the earth.'"

Isaiah 52:13 ¶ Behold, **My Servant** shall deal prudently; He shall be exalted and extolled and be very high. (NKJV)

3) The God of Israel is mention 13 times throughout Isaiah and not just in chapters 1 to 39.

Isa 17:6 ¶ Yet gleaning grapes will be left in it, Like the shaking of an olive tree, Two or three olives at the top of the uppermost bough, Four or five in its most fruitful branches," Says the LORD **God of Israel**.

Isa 21:10 Oh, my threshing and the grain of my floor! That which I have heard from the LORD of hosts, The **God of Israel**, I have declared to you.

Isa 21:17 "and the remainder of the number of archers, the mighty men of the people of Kedar, will be diminished; for the LORD **God of Israel** has spoken it."

Isa 24:15 Therefore glorify the LORD in the dawning light, The name of the LORD **God of Israel** in the coastlands of the sea.

Isa 29:23 But when he sees his children, The work of My hands, in his midst, They will hallow My name, And hallow the Holy One of Jacob, And fear the **God of Israel**.

Isa 37:16 "O LORD of hosts, **God of Israel**, the One who dwells between the cherubim, You are God, You alone, of all the kingdoms of the earth. You have made heaven and earth.

Isa 37:21 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, "Thus says the LORD **God of Israel**, 'Because you have prayed to Me against Sennacherib king of Assyria,

Isa 41:17 "The poor and needy seek water, but there is none, Their tongues fail for thirst. I, the LORD, will hear them; I, the **God of Israel**, will not forsake them.

Isa 45:3 I will give you the treasures of darkness And hidden riches of secret places, That you may know that I, the LORD, Who call you by your name, Am the **God of Israel.**

Isa 45:15 Truly You are God, who hide Yourself, O **God of Israel**, the Savior!

Isa 48:1 ¶ "Hear this, O house of Jacob, Who are called by the name of Israel, And have come forth from the wellsprings of Judah; Who swear by the name of the LORD, And make mention of the **God of Israel**, But not in truth or in righteousness;

Isa 48:2 For they call themselves after the holy city, And lean on the **God of Israel**; The LORD of hosts is His name:

Isa 52:12 For you shall not go out with haste, Nor go by flight; For the LORD will go before you, And the **God of Israel** will be your rear guard.(NKJV)

5) thy Saviour and thy Redeemer is mention twice , once in 2nd Isaiah and once in third Isaiah

(Isaiah 49:26) I will feed those who oppress you with their own flesh, And they shall be drunk with their own blood as with sweet wine. All flesh shall know That I, the LORD, am **your Savior, And your Redeemer**, the Mighty One of Jacob." (NKJV)

(Isaiah 60:16) You shall drink the milk of the Gentiles, And milk the breast of kings; You shall know that I, the LORD, am **your Savior And your Redeemer**, the Mighty One of Jacob. (NKJV)

6) They idea of a Highway is mention 8 times in the book of Isaiah throughout. Not just what is known as 1st Isaiah only but 2nd and 3rd aswell

(Isaiah 7:3) Then the LORD said to Isaiah, "Go out now to meet Ahaz, you and Shear- Jashub your son, at the end of the aqueduct from the upper pool, **on the highway** to the Fuller's Field, (NKJV)

(Isaiah 11:16) There will be **a highway** for the remnant of His people Who will be left from Assyria, As it was for Israel In the day that he came up from the land of Egypt. (NKJV)

(Isaiah 19:23) In that day there will be **a highway** from Egypt to Assyria, and the Assyrian will come into Egypt and the Egyptian into Assyria, and the Egyptians will serve with the Assyrians. (NKJV)

(Isaiah 35:8) A highway shall be there, and a road, And it shall be called **the Highway** of Holiness. The unclean shall not pass over it, But it shall be for others. Whoever walks the road, although a fool, Shall not go astray. (NKJV)

(Isaiah 36:2) Then the king of Assyria sent the Rabshakeh with a great army from Lachish to King Hezekiah at Jerusalem. And he stood by the aqueduct from the upper pool, on **the highway** to the Fuller's Field. (NKJV)

One would think if the whole book of Isaiah was written by differant authors and at differant times they would used differant phrases , names, words and titles but you don't see that. You see a connection throughout the same book which shows one author and not many.

Chapter 05.. Same Prophecy found in 1st , 2nd and 3rd Isaiah

A other sameness found throughout the Book of Isaiah is same prophecies that is found in 1st Isaiah is also seen in 2nd and 3rd Isaiah. Which leads to one author and not many. Why not write about other things if you are differant authors why keep up with the same theme? Examples :

1) The peace that shall be in the Messianic kingdom found in 1st and 3rd Isaiah. Isaiah 11:6-9 compare to Isaiah 65:25

(Isaiah 11:6-9) "The wolf also shall dwell with the lamb, The leopard shall lie down with the young goat, The calf and the young lion and the fatling together; And a little child shall lead them. The cow and the bear shall graze; Their young ones shall lie down together; And the lion shall eat straw like the ox. The nursing child shall play by the cobra's hole, And the weaned child shall put his hand in the viper's den. They shall not hurt nor destroy in all My holy mountain, For the earth shall be full of the knowledge of the LORD As the waters cover the sea. (NKJV)

(Isaiah 65:25) The wolf and the lamb shall feed together, The lion shall eat straw like the ox, And dust shall be the serpent's food. They shall not hurt nor destroy in all My holy mountain," Says the LORD. (NKJV)

Chapter 06... Jesus connects Both 1st , 2nd and 3rd Isaiah as 1

We could also look at Jesus how he qoutes 1st , 2nd ,3rd Isaiah and stating Isaiah said it or wrote it .

1) (Matthew 13:13-15) "Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. "And in them the prophecy of Isaiah is fulfilled, which says: 'Hearing you will hear and shall not understand, And seeing you will see and not perceive; For the hearts of this people have grown dull. Their ears are hard of hearing, And their eyes they have closed, Lest they should see with their eyes and hear with their ears, Lest they should understand with their hearts

and turn, So that I should heal them.' (NKJV)

Jesus here qoutes Isaiah 6:9-10

(Isaiah 6:9-10) And He said, "Go, and tell this people: 'Keep on hearing, but do not understand; Keep on seeing, but do not perceive.' "Make the heart of this people dull, And their ears heavy, And shut their eyes; Lest they see with their eyes, And hear with their ears, And understand with their heart, And return and be healed." (NKJV)

2) (Matthew 15:7-9) "Hypocrites! Well did Isaiah prophesy about you, saying: 'These people draw near to Me with their mouth, And honor Me with their lips, But their heart is far from Me. And in vain they worship Me, Teaching as doctrines the commandments of men.'" (NKJV)

Jesus here quotes Isaiah 29:13
(Isaiah 29:13) Therefore the Lord said: "Inasmuch as these people draw near with their mouths And honor Me with their lips, But have removed their hearts far from Me, And their fear toward Me is taught by the commandment of men, (NKJV)

3) Notice he opens the scroll of Isaiah

(Luke 4:17-19) And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: "The Spirit of the LORD is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed; To proclaim the acceptable year of the LORD." (NKJV)

And Here Jesus reads from Isaiah 61:1

(Isaiah 61:1) "The Spirit of the Lord GOD is upon Me, Because the LORD has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound; (NKJV)

Chapter 07 The Early Church taught Isaiah wrote the Book of Isaiah

Also we could look at the testimony of the early church, how they all taught that Isaiah was written by Isaiah.

Tertullian (145-220)
The Five Books Against Marcion Book 4 Chapter 33
{"""For," as says Isaiah: "the word of our God shall stand for ever." Since even then by Isaiah it was Christ, the Word and Spirit of the Creator, who prophetically described John as "the voice of one crying in the wilderness to prepare the way of the Lord,"}

Theodoret (393-466 Ad) says in a letter
(" and again " They made to themselves gods of silver and gods of gold," and the prophet Isaiah when he had mocked the making of the idols, and said " He burns part of it in the fire with part thereof he eats flesh , he warms himself and says aha I am warm , I havve seen the fire " went on " and the residue thereof he makes a god and falls down to it and says " deliver me for you are my god"}

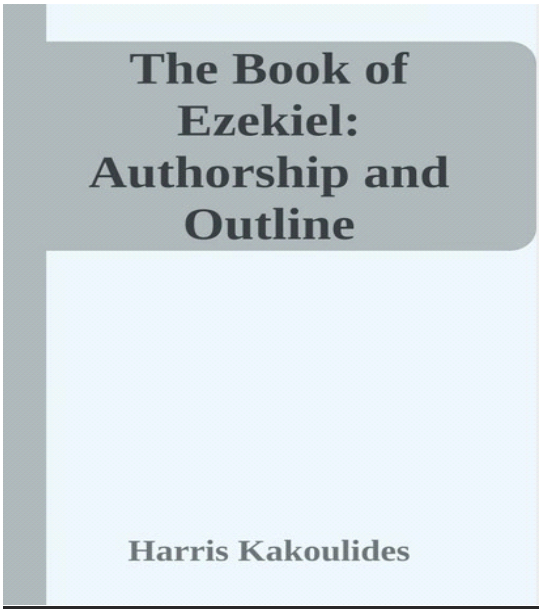
It is very clear that the early church leaders believed Isaiah was the author of the book that bears his name

Chapter 08 Closing thoughts

How sad it is that people who reject the single authorship of Isaiah are the ones teaching in Biblical colleges like John Bowker who wrote The Complete Bible Handbook an Illustrated Companion and John J. Collins who wrote A Short Introduction to the Hebrew Bible , I am no way promoting their books but writing against it Look at John J. Collins a professor of Yale university and was president of the society of Biblical Literature in 2002 & 2003 has to say about Isaiah's Book in his A Short Introduction

to the Hebrew Bible 164 {" Only Part of first Isaiah is likely to derive from
the 8 century prophet"} Does he not see Isaiah connection through out the book , No he has not. He is no true scholar of the word of God. How sad it is that these imposters are running our Bible classes!! We expect our children to grow in their love for the Lord after learning in a Bible college class but instead they turn out atheist rejecting the Bible
due to what a professor had told them.

We have to be careful who we read just because they have a title doesn't mean they believe in the Bible. Lots of the Roman Catholic Bibles like the New American Bible and also the New Jerusalem Bible notes are written from those who are Higher Critics who reject most of the Bible as being real history. Which would have notes rejecting Isaiah
as the author of the whole book of Isaiah. So be careful if you ever get a roman Catholic Bible.



Chapter 01 Author of the Book of Ezekiel

There is evidence that supports Ezekiel as the author ofthe bookthat bears his name. Here are a few pieces of evidence:

1. Internal Evidence: Throughout the book of Ezekiel, the author consistently refers to himselfinthe first person, usingphrases such as "I saw," "I heard," and "I was amongthe exiles." This indicates that the author is an eyewitness to the events described inthe book.

A. "Inthe thirtieth year, onthe fifth day ofthe fourth month, while I was among the exiles bythe Kebar River, the heavens were opened and I saw visions of God."- Ezekiel 1:1

B. “I looked, and I saw a windstorm comingout ofthe north-an immense cloud with flashing lightning and surrounded by brilliant light. The center of the fire looked like glowing metal,”- Ezekiel 1:4

C. "Then I looked, and I saw a likeness of a throne of lapis lazuli above the vault that was over the heads ofthe cherubim."- Ezekiel 10: 1

D. “I looked, and I saw a figure like that ofa man. From what appeared to be his waist down he was like fire, and from there up his appearance was as bright as glowing metal."- Ezekiel 8:2

E. "I saw the glory ofthe Lord fillingthe temple of the Lord, and I fell facedown."- Ezekiel 44:4

These arejust a few examples, butthroughoutthe book of Ezekiel, the author consistently refers to himselfinthe first person, using phrases such as “I saw,""I heard," and "I was among the exiles."

Chapter 02 Historical Context

2. Historical Context: The events described in the Book of Ezekiel took place during the Babylonian exile, which lasted from around 597 BCEto 537BCE. Ezekiel was among the Jewish exiles taken captive to Babylon. The book provides detailed historical information about the exile period, including dates, locations, and the names of various Babylonian kings. This supports the idea that the author is someone who lived duringthe exile.
Here are some examples of references and quotes that provide detailed historical information about the exile period, indicating that the author likely lived duringthat time:

A. "Inthe thirty-seventh year ofthe exile of Jehoiachin king ofJudah, in the year Awel-Marduk became king ofBabylon, on the twenty-fifth day of the twelfth month, he released Jehoiachin king of Judah and freed him from prison."- Ezekiel 32:31

B. "Inthe ninthyear, inthe tenth monthonthe tenthday, the word of the Lord came to me: 'Son of man, record this date, this very date, because the king of Babylon has laid siege to Jerusalem this very day.""- Ezekiel 24: 1-2

C. "In the twelfth year ofour exile, inthe tenth month on the fifth day, a man who had escaped from Jerusalem came to me and said, ' The city has fallen!""- Ezekiel 33:21

D. "Inthe twenty-seventhyear ofour exile, inthe first month onthe first day, the word ofthe Lord came to me:"- Ezekiel 29:17

E. "Inthe thirty-seventh year ofthe exile of Jehoiachin king ofJudah, in the year Awel-Marduk became king of Babylon, he released Jehoiachin from prison onthe twenty-fifth day ofthe twelfth month. He spoke kindly to him and gave him a seat of honor higher than those of the other kings who were with him in Babylon."- Ezekiel 52:31-32

These examples demonstrate that the book of Ezekiel contains precise historical details about the exile period, including specific dates, locations, and the names of Babyloniankings. This suggests that the author was someone who lived during the exile and had firsthand knowledge of these events.

Chapter 03 Language and Style

3. Language and Style: The Bookof Ezekiel is writtenina distinctive literary style, with vivid imagery, symbolic language, and complex visions. The book contains elements of Hebrew poetry, as well as unique phrases and expressions. These linguistic features are consistent throughout the book and suggest a single author.

Here are some examples of quotes and references that demonstrate the distinctive literary style of the Book of Ezekiel:

A. “The hand of the Lord was upon me, and he brought me out by the Spirit of the Lord and set me in the middle of a valley; it was full of bones. He led me back and forth among them, and I saw a great many bones on the floor ofthe valley, bones that were very dry. He asked me, ‘Sonofman, can these bones live?’ I said, ‘O Sovereign Lord, you alone know.’ Then he said to me, ‘Prophesy to these bones and sayto them, “Dry bones, hear the word of the Lord! This is what the Sovereign Lord says to these bones: I will make breath enter you, and you will come to life. I will attach tendons to you and make flesh come upon you and cover you with skin; I will put breath in you, and you will come to life. Then you will know that I am the Lord.”’- Ezekiel 37:1-6

B. “The word ofthe Lord came to me: ‘Son of man, set your face against the Ammonites and prophesy against them. Sayto them, “Hear the word of the Sovereign Lord. This is what the Sovereign Lord says: Because you said ‘Aha!’ over my sanctuary when it was desecrated and over the land of Israel when it was laid waste and over the people of Judah when they went into exile, therefore I amgoingto give you to the people of the East as a possession. They will set up their camps and pitch their tents among you; they will eat your fruit and drink your milk.”’- Ezekiel 25:1-4

C. “The word of the Lord came to me: ‘Son of man, prophesy against the prophets of Israel who are now prophesying. Sayto those who prophesy out of their own imagination: Hear the word of the Lord!This is what the Sovereign Lord says: Woe to the foolish prophets who follow their own spirit and have seen nothing! Your prophets, O Israel, are like jackals among ruins. Youhave not gone up to the breaks inthe wall to repair it for the house of Israel so that it will stand firm inthe battle on the day ofthe Lord."Ezekiel 13:1-5

These examples illustrate the vivid imagery, symbolic language, and complex visions that are characteristic ofthe Book of Ezekiel. The use of Hebrew poetry, unique phrases, and expressions is consistent throughout the book, suggesting a single author.

Chapter 04 References in Other Biblical Books

4. References in Other Biblical Books: The book ofEzekiel is quoted or referenced in other biblical books, including Daniel, Second Kings, and Second Chronicles. These references attribute the prophecies and visions to the prophet Ezekiel. The fact that other biblical authors accepted Ezekiel as the author ofthe bookprovides further evidence for his authorship.

Here are some examples of references and quotes from other biblical books that attribute prophecies and visions to the prophet Ezekiel:

1. Daniel 12:4- "But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase."This quote from Daniel references the "book" that is being sealed, which is likely a reference to the book of Ezekiel.

2. 2 Kings 24:12- "And Jehoiachin the king of Judah went out to the king of Babylon, he and his mother and his servants and his princes and his officers.And the king of Babylon took him in the eighth year of his reign." This passage references the exile of Jehoiachin, which is also described in Ezekiel 1 :2-3.

3. 2 Chronicles 36:21- "To fulfill the word ofthe Lord by the mouth of Jeremiah, until the land had enjoyed its Sabbaths. All the days that it lay desolate it kept Sabbath, to fulfill seventy years." This passage references the prophecy of the seventy years of exile, which is also mentioned in Ezekiel 4:4-6

Overall, these references and quotes from other biblical books provide further evidence for Ezekiel's authorship ofthe book that bears his name.

Chapter 05 Tradition and Rabbinical Sources

5. Tradition and Rabbinical Sources: Jewish tradition and rabbinical sources have consistently attributed the Book of Ezekiel to the prophet Ezekiel. The Talmud, a central text of Jewish law and tradition, attributes the book to Ezekiel, and this traditional view has beenwidely accepted by Jewish scholars throughout history.

Here are some references and quotes from Jewish tradition and rabbinical sources that attribute the Book ofEzekiel to the prophet Ezekiel:

1. The Talmud states: "Ezekiel, the son ofBuzi, has written his book." This statement unequivocally attributes the book to Ezekiel.

A. In Tractate Bava Batra 14b ofthe Babylonian Talmud, there is a discussion about the authorship ofthe book of Ezekiel. Rabbi Yochanan states, "Ezekiel wrote his own book" (877), which implies that Ezekiel himself wrote the prophetic book attributed to him.

B. In Tractate Megillah 14b, there is a discussion about which books are considered part ofthe "Writings" section ofthe Hebrew Bible. The list mentions Ezekiel's book as one ofthose attributed to the prophets.

C. In a more general sense, the Talmud frequently alludes to or quotes from the book of Ezekiel, attributing the content of specific verses to him. For example, in Tractate Berachot 35b, a verse from Ezekiel 18:32 is quoted, discussing the concept of repentance.

These references and discussions indirectly support the traditional Jewish belief of Ezekiel being the author ofthe book attributed to him.

2. Rashi, a prominent medieval Jewish commentator, explains in his commentary on Ezekiel that the bookwas written by Ezekiel during the Babylonian exile.

In his commentary on Ezekiel 1:3, Rashi references the verse that states, "The word ofthe Lord came expressly to Ezekiel the priest, the son of Buzi, in the land ofthe Chaldeans bythe river Chebar; and the hand ofthe Lord was there upon him."

Rashi comments onthis verse, indicating that Ezekiel wrote the book during the Babylonian exile. Rashi's words canbe found in his commentary on the verse inquestion, and he suggests that Ezekiel was divinely inspired to write down his prophecies while he was living among the exiled community by the river Chebar in Babylonia.

3. Maimonides, another medieval Jewish scholar, writes in his MishnehTorah that "the Book of Ezekiel is from the prophets, and it was written by Ezekiel the son of Buzi.'

The Mishneh Torah, Sefer Yesodei Hatorah, chapter 10 states "And Ezekiel wrote his ownbook, whichhe divided into three, and they are called Torat Ezekiel, Nevi'im, and Ketuvim. He wrote these three books with complete intent, and he explained in them all the words ofthe prophets and the mysteries ofthe secrets of the Torah."

4. The JewishVirtual Library, an online resource for Jewish history and culture, states that "Jewish tradition has always attributed the Book of Ezekiel to the prophet who bears its name.'

Overall, Jewish tradition and rabbinical sources consistently attribute the Book of Ezekiel to the prophet Ezekiel, with no significant disagreement or debate on this matter

Chapter 06 Outline of the Book of Ezekiel

I. Introduction
A. Background ofthe Book of Ezekiel
B. Authorship and Date of the Book

II. Ezekiel's Call and Commission (Chapter 1)
A. Ezekiel's Vision of God's Glory
B. God commissions Ezekiel as a prophet

III. Prophecies against Judah and Jerusalem(Chapters 2-24)
A. Ezekiel as a Watchmanfor the House of Israel (Chapter 2)
B. Symbolic Actions and Parables
1. Siege of Jerusalem(Chapter 4)
2. The Prophet's Shaved Head (Chapter 5)
3. Rotten Vine and Burning Pot (Chapter 15)
4. Cooking over Human Excrement (Chapter 16)
C. Prophetic Messages against Jerusalem's Sins
1. Idolatry and Defilement of the Temple (Chapter 8)
2. False Prophets and Leaders (Chapter 13)
3. Social Injustice and Oppression (Chapter 22)

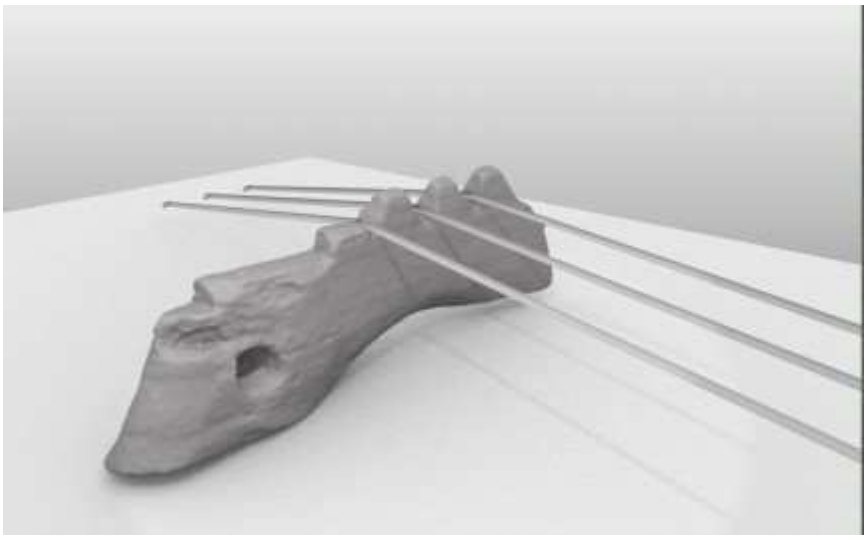
IV. Prophecies against Foreign Nations (Chapters 25-32)
A. Prophecies against Ammon, Moab, Edom, Philistia, Tyre, and Sidon
V. Consolation and Restoration (Chapters 33-48)
A. Warning to the Watchman(Chapter 33)
B. Restoration of Israel and God's Presence (Chapters 36-37)
C. Vision of the New Temple (Chapters 40-48)

VI. Conclusion
A. Summary of Ezekiel's Prophecies
B. Importance and Relevance ofthe BookofEzekiel

What do you think about the Book of Daniel that the author of Daniel used Persian and Greek words that would not have been known to residents of Babylon in the 6th century BCE and it was more likely to have been written in 2nd century BCE?

Just because a book may have words that came after it's time doesn't mean it dates those times. We don't have the original copy of Daniel but we have faithful copies of it. We don't have any original copies of any ancient sources. And words could of been inserted to describe a instrument that was similar to that. To give a example of a word in Aramaic like for lyre which is sabbeka (Trigon) a triangular musical instrument with four strings similar to lyre in Daniel 3:5 has made some people to believe it was outside it's time in the 2 century and not the 6 century but we also don't have records stating who invented these instruments so they could of very well been invented before the 6 Century. But there are archaeological evidence these instruments were used in that time and in that area of Babylon.

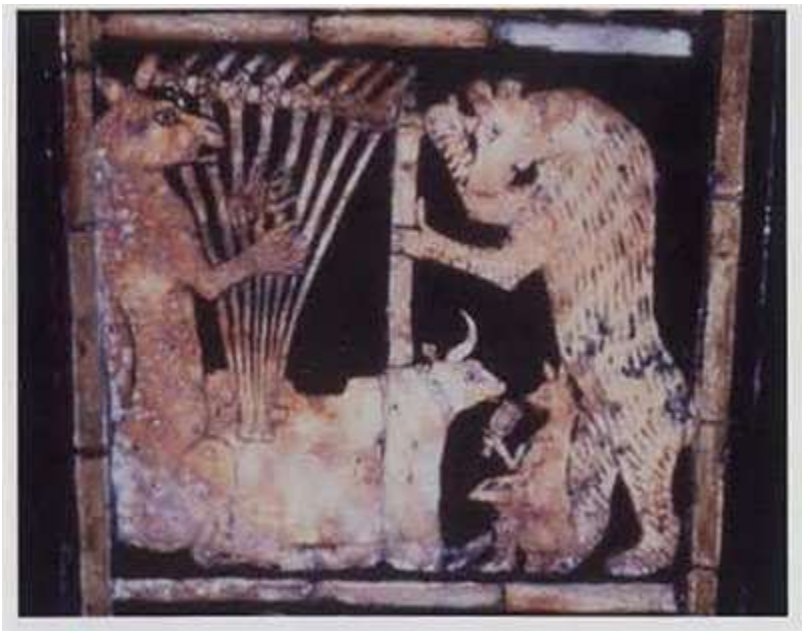
What is Oldest lyre found and where ?



The oldest stringed instruments in the archaeological record have been found in what is now Iraq aka Babylon, like the headed lyre . Where it was found in the Royal Cemetery of Ur which dates to around 2500 B.C

Near half a million cuneiform tablets shows us evidence that ancient Sumer, Babylonia, and Assyria, and among their neighbors in Anatolia, Iran, and Syria-Palestine were highly influence by musical instruments.

Look at this Headed Lyre showing an 8-stringed bovine lyre being played



Archeology shows that these instruments existed in Babylon back in Daniel's time . Greeks have been known to travel as far as Palestine in the 8th century.

The Babylonians loved instrumental music we could even read about their instruments in Isaiah which was written before Daniel.

Isaiah 14:11 Your pomp is brought down to Sheol, And the sound of your stringed instruments;…

The Bible also speaks of ships traveling far for trades even Solomon use to sent out ships to do trades.

1 Kings 10:11Also, the ships of Hiram, which brought gold from Ophir, brought great quantities of almug wood and precious stones from Ophir.

International trading is not something new it goes way back in history for thousands of years.

What Is there external/internal evidence that the book of Daniel was written by one person rather than several?

Evidence for Daniel writting the Book of Daniel except for Daniel 4 which was written by King Nebuchadnezzar.

“Nebuchadnezzar the king, To all peoples, nations, and languages that dwell in all the earth: Peace be multiplied to you.”Dan 4:1 (NKJV)

Are the following :

1. Jesus believed Daniel wrote his book, if Daniel is not it author then Jesus would be a liar.“"Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand),”Mat 24:15 (NKJV) “"So when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing where it ought not" (let the reader understand), "then let those who are in Judea flee to the mountains.”Mar 13:14 (NKJV)
2. Josephus the Jewish Historian (30 - 100AD) also believe Daniel wrote Daniel : Antiquities of the Jews.11.8.5 (“ (337) And when the book of Daniel was showed him (Alexander the Great), wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended;”)
3. The Septuagint a Greek translation of the Old Testament finished in 250 BC contain the Book of Daniel.
4. The Early Church Fathers believed Daniel to be the Author of the book that bears his name. Example Tertullian 155–230 AD Answer to the Jews Chapter 11 states (“ wish we have evidently explained - that is the reason withal why Daniel said vision and the prophets were sealed because Christ is the segnet of all the prophets fulfilling all they had in days by gone being announced concerning him”) Augustine (354 -430 AD) On the Trinity Book 2 Chapter 18 (“ for Daniel has told us this “ I beheld he says till the thrones were set, and the Ancients of Days did sit , whose garment was white as snow…”)
5. Daniel himself testifies that he wrote the book of Daniel notice the I and me in the following verses “Then it happened, when I, Daniel, had seen the vision and was seeking the meaning, that suddenly there stood before me one having the appearance of a man.” Dan 8:15 (NKJV) “And I, Daniel, fainted and was sick for days; afterward I arose and went about the king's business. I was astonished by the vision, but no one understood it.” Dan 8:27 (NKJV) “And he informed me, and talked with me, and said, "O Daniel, I have now come forth to give you skill to understand.” Dan 9:22 (NKJV)“In those days I, Daniel, was mourning three full weeks.”Dan 10:2 (NKJV)“And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; but a great terror fell upon them, so that they fled to hide themselves.”Dan 10:7 (NKJV) “Then I, Daniel, looked; and there stood two others, one on this riverbank and the other on that riverbank.” Dan 12:5 (NKJV)

The Book of Daniel is attack by many liberals Catholic, Protestants and even Jewish as Daniel not being it's author. And even not existing at all. Take for example :

The Book of Revelation What does it really say ? By Rev. John Randall S.T.D Page 27 states (“ However it pretends to be a prophetic book from the 5th and 6th century B.C but there is no reference to the book of Daniel anywhere in Hebrew literature before 175 BC No reference to it in parallel literature, no biblical allusions, no knowledge of a Daniel before this period.”)

I guess this Rev has not read the book of Eziekel or the Bible . Ezekiel ministry was from 593 to 570 BC this means that Eziekel was alive in the time of Daniel. Eziekel testifies that Daniel was well known in his time.

“Even if these three men, Noah, Daniel, and Job, were in it, they would deliver only themselves by their righteousness," says the Lord God.” Ezek 14:14 (NKJV)

“even though Noah, Daniel, and Job were in it, as I live," says the Lord God, "they would deliver neither son nor daughter; they would deliver only themselves by their righteousness."”Ezek 14:20 (NKJV)

“(Behold, you are wiser than Daniel! There is no secret that can be hidden from you!” Ezek 28:3 (NKJV)

Liberals may argue that Daniel mentions Kingdoms which didn't exist in his time that is because liberals don't believe in the supernatural. They don't believe in Prophecy which is the future spoken in advance by God's spokesman a prophet. And the Bible is a prophetic book from Genesis to Revelation the Bible speaks about the future. The Bible even mentions names of people who was not alive when the prophecies where made. But came to be born hundreds of years later. To Answer this if you believe in God who knows the future because he ordains all things that come to pass, you should not have a problem with the book of Daniel written by Daniel.

How does linguistic evidence support the Bible book of Daniel?

The fact that the book of Daniel is among the Old Testament Books of the Septuagint which dates 250 BC and was the Greek

version of the Old Testament which shows it existed long before the liberals dating of 168-165 BC. And if it was considered as scripture then it must of be considered scripture before that time.

Now there are those who would argue with my dating of the completion of the Septuagint. But these books needed to be done in Alexandria, Egypt and finished during the reign of Ptolemy Philadelphus which ruled 284 to 246 BC who ordered the 5 books of Moses to be made so to have them in his library also wanted to have all the books in the world. Why not the remaining books of the Jews? Why stop only at the Law of Moses?

See the letter of Aristeas chapter 1 " He desires to have all the books in the world in his library; in order to get the laws of Moses he offers to trade 100,000 captives for that work explaining" it is a small boon indeed."

Though I understand the dating of the remaining books of the Septuagint people have dated by 132 BC but I date way before it. Around Ptolemy Philadelphus rule.

Josephus (30–100AD) when speaking about this event states in Antiquity of the Jews Book 12. Chapter 12 Sec 2 " but he said he had been informed that there were many books of laws among the Jews Worthy of inquiring after and worthy of the king's library"

So these many books are they not a reference to the historical, poetic, prophetic books which will include the Book of Daniel.

Daniel is mention by the prophet Ezekiel who was living during Daniel time.

Ezekiel 14:14,20[14]Even if these three men, Noah, Daniel, and Job, were in it, they would deliver only themselves by their righteousness," says the Lord God.[20]even though Noah, Daniel, and Job were in it, as I live," says the Lord God, "they would deliver neither son nor daughter; they would deliver only themselves by their righteousness."

Ezekiel 28:3 [3](Behold, you are wiser than Daniel! There is no secret that can be hidden from you!

We also see the mention of Daniel using the words " I Daniel " which add validity to the book of Daniel.

Daniel 7:15 "I, Daniel, was grieved in my spirit within my body, and the visions of my head troubled me.

We also see him mention " As for me , Daniel"

Daniel 7:28 "This is the end of the account. As for me, Daniel, my thoughts greatly troubled me, and my countenance changed; but I kept the matter in my heart."

Jesus also gives testimony of Daniel being a prophet. So if one considers Jesus authority one should consider the Book of Daniel belonging in our Bibles

Matthew 24:15 "Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand),

And we see the Book of Revelation quoting The Book of Daniel directly and indirectly for example the four beasts are mentioned.

Daniel 7:3-7

[3]And four great beasts came up from the sea, each different from the other.[4]The first was like a lion, and had eagle's wings. I watched till its wings were plucked off; and it was lifted up from the earth and made to stand on two feet like a man, and a man's heart was given to it.[5]"And suddenly another beast, a second, like a bear. It was raised up on one side, and had three ribs in its mouth between its teeth. And they said thus to it: 'Arise, devour much flesh!'[6]"After this I looked, and there was another, like a leopard, which had on its back four wings of a bird. The beast also had four heads, and dominion was given to it.[7]"After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It was different from all the beasts that were before it, and it had ten horns.

Compare to

Revelation 13:1-3 [1]Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name.[2]Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority.[3]And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast.

So the Book of Daniel was written during Daniel's time.

In this very small booklet my goal is for us to examine where does the idea of the 7 year tribulation comes from & is it Biblically

Accurate to see it that way. Why do Biblical Scholars see Jesus birth in 6 -4 BC? In the year 525 AD a monk named Dionysius Exiguus (c. 470-544 AD) was the one who according to his calculations came up with the AD and BC which we use now. Counting our years according to Jesus birth and Before his birth. Which the Church in general agreed with. But his calculations were off about 4 to 6 years. Because Herod the Great who sought to kill Jesus when Jesus was two in Matthew 2 would have been dead by 1 AD. Because Herod the Great died in 4 BC. So that is why Biblical Scholars see Jesus birth between 4 & 6 BC.

How do we Know the time of the Tribulation is 7 Years? This is known by Doing the math in Daniel 9 of the 70 weeks of years

Daniel 9:24-27 “Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy. “Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times.“And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined. Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate.”

A) Notice what are the 70 weeks of years are for :

1) To finish the transgression

2) To make an end of sins

3) To make reconciliation for iniquity

4) To bring in everlasting righteousness

5) To seal up vision and prophecy

6) And to anoint the Most Holy

70 weeks of years is 490 years 70 ′7 =490

B) “Know therefore and understand, that from the going forth of the command to restore and build Jerusalem Until Messiah the Prince, there shall be seven weeks and sixty-two weeks. Even in troublesome times.

7′7= 49

62 ′7= 434

49+434 =483

Persian king Artaxerxes on March 5, 457 BC according to archeology commanded To restore and build Jerusalem.

Messiah was born between 6 BC Herod died in 4 BC & he sent to kill the children who was 2 years or younger in his attempt to kill Jesus.

Matthew 2:16 Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts from two years old and under, according to the time which he had determined from the wise men.

C) "And after the sixty- two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary.

Death of the Messiah Jesus was in 26 AD Jesus started his ministry at age 30 Luke 3:23 Now Jesus Himself began His ministry at

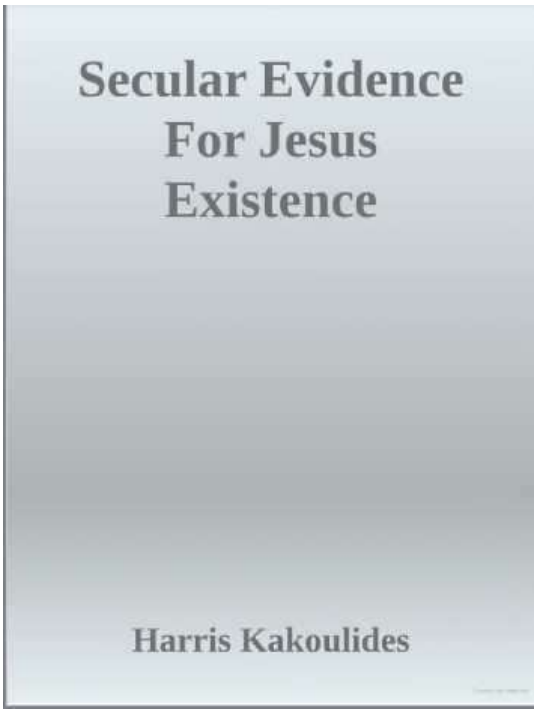
about thirty years of age... And lasted till his death about 3 years this is assumed by counting the feast Passover twice in the gospel of John and assuming the unnamed feast to be Passover as well. Romans destroyed the Temple by the command of Titus was in 70 AD

D) The end of it shall be with a flood, and till the end of the war desolations are determined. Then he shall confirm a covenant with many for one week; But in the middle of the week, He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate.

457 BC to 26 AD is 483 years this leaves 7 years left of the Tribulation which Antichrist will make a 7-year covenant and break it in the midst.

Early church Fathers believed in a literal 7 year tribulation. Example: Hippolytus of Rome (170-236AD) which he states in : A discourse by the most blessed Hippolytus, bishop and martyr, on the end of the world, and on Antichrist, and on the second coming of our lord Jesus Christ.

{"Section XXI For through the Scriptures we are instructed in two advents of the Christ and Saviour. And the first after the flesh was in humiliation, because He was manifested in lowly estate. So then His second advent is declared to be in glory; for He comes from heaven with power, and angels, and the glory of His Father. His first advent had John the Baptist as its forerun-her; and His second, in which He is to come in glory, will exhibit Enoch, and Elias, and John the Divine. Behold, too, the Lord's kindness to man; how even in the last times He shows His care for mortals, and pities them. For He will not leave us even then without prophets, but will send them to us for our instruction and assurance, and to make us give heed to the advent of the adversary, as He intimated also of old in this Daniel. For he says, "I shall make a covenant of one week, and in the midst of the week my sacrifice and libation will be removed." For by one week he indicates the showing forth of the seven years which shall be in the last times. And the half of the week the two prophets, along with John, will take for the purpose of proclaiming to all the world the advent of Antichrist, that is to say, for a "thousand two hundred and sixty days clothed in sackcloth; " and they will work signs and wonders with the object of making men ashamed and repentant, even by these means, on account of their surpassing lawlessness and impiety. "And if any man will hurt them, fire will proceed out of their mouth, and devour their enemies. These have power to shut heaven, that it rain not in the days of the advent of Antichrist, and to turn waters into blood, and to smite the earth with all plagues as often as they will." And when they have proclaimed all these things they will fall on the sword, cut off by the accuser. And they will fulfil their testimony, as Daniel also says; for he foresaw that the beast that came up out of the abyss would make war with them, namely with Enoch, Elias, and John, and would overcome them, and kill them, because of their refusal to give glory to the accuser. that is the little horn that sprang up. And he, being lifted up in heart, begins in the end to, exalt himself and glorify himself as God, persecuting the saints and blaspheming Christ."}



The purpose of this small little book is to give the reader a reference guide of the Historical evidence for Jesus apart from the New Testament and early church Fathers . If the early church leaders are mentioned is them referring to secular sources which they quote that existed in their time but now is lost to us. My hope is that this booklet will be used as a vessel to impart faith to those who don't believe and reaffirm the faith of those who do believe. Host of the Mr Kakoulides & the Bible Podcast. Harris Kakoulides

Here are a number of secular Evidence for Jesus existence:

1. Flavius Josephus (37-100 AD) , a Jewish historian, mentioned Jesus in his work "Antiquities of the Jews." There is some debate among scholars about the authenticity of certain portions of Josephus' writings related to Jesus, but the following passage is generally considered to have a more reliable historical foundation:

Testimonium Flavianum: This passage is found in Josephus' "Antiquities of the Jews, " Book 18, Chapter 3 , Paragraph 3. The passage is commonly cited as: "Now, there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was the Christ, and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day."

James passage: This passage is found in Josephus' "Antiquities of the Jews," Book 20, Chapter 9, Paragraph 1. The passage is commonly cited as: "Festus was now dead, and Albinus was but upon the road; so he assembled the Sanhedrin ofjudges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned . " Please note that the Testimonium Flavianum, as mentioned earlier, is a passage that has been subject to debate among scholars regarding its authenticity and potential Christian interpolations but the James passage, on the other hand, is generally considered more authentic and makes mentions of James as the brother of Jesus who was called Christ indicating that he was spoken about before by Josephus.

2. The Roman historian Tacitus (56-120 AD) mentioned Jesus in his work "Annals. " Tacitus was writing about the Great Fire of Rome in 64 AD, and he referred to Jesus as the founder of the Christian movement specifically in Book 15, Chapter 44. Here is an excerpt from the relevant section: "Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus."

It's important to note that this passage is relatively brief and does not provide extensive details about Jesus or his life. Tacitus

was writing about the fire that devastated Rome in 64 AD and the subsequent persecution of Christians under Emperor Nero. His mention of Jesus is more of a passing reference, acknowledging the existence and crucifixion of Christ as a historical event.

3. The Roman governor Pliny the Younger (61-113 AD) wrote to Emperor Trajan seeking guidance on how to deal with Christians. In his letter, he mentioned that Christians worshipped Christ as a deity. It is important to note that Pliny the Younger did not provide extensive quotations about Christ himself. Instead, he mentioned Christians and their practices in his correspondence with the Roman emperor Trajan. Below is an excerpt from Pliny the Younger's letter to Trajan, commonly known as "Epistulae X.96":

"They (the Christians) asserted, however, that the sum and substance of their fault or error had been that they were accustomed to meet on a fixed day before dawn and sing responsively a hymn to Christ as to a god, and to bind themselves by oath, not to some crime, but not to commit fraud, theft, or adultery, not falsify their trust, nor to refuse to return a trust when called upon to do so."

This excerpt from Pliny's letter provides a glimpse into the practices of early Christians, specifically their worship of Christ as a deity and their adherence to moral principles. Pliny's letter also indicates that Christians were considered a separate religious group and were subjected to persecution in the Roman Empire. It's worth mentioning that Pliny the Younger's letter to Trajan is one of the earliest surviving non-Christian accounts of early Christianity. It offers insights into the relationship between the Roman state and Christians during that time. Reference: - Pliny the Younger. Epistulae X.96.

4. Suetonius (69-122 AD), a Roman historian and biographer of the emperors, made a brief mention of Jesus in his work "Lives of the Twelve Caesars." He referred to the expulsion of Jews from Rome by Emperor Claudius, which may have been influenced by disturbances related to Jesus and his followers. The reference to Jesus is found in the biography of Emperor Claudius in the section discussing the events that took place during his reign. The specific passage is in Suetonius' "Claudius," Book 5, Chapter 25. Here is an English translation of the relevant excerpt:

"Since the Jews constantly made disturbances at the instigation of Chrestus (Christ), he expelled them from Rome."

It's worth noting that there is some debate among scholars regarding the exact interpretation and meaning of this passage. The term "Chrestus" mentioned by Suetonius could either be a misspelling or a variant of "Christus" (Christ) . Some suggest that the disturbances mentioned may have been related to tensions among Jews in Rome over the teachings of Jesus, which could have been misinterpreted by Suetonius. However, the passage itself does not provide extensive details or a direct quote about Jesus or his teachings.

5. The Jewish Talmud: The Talmud is a collection of Jewish texts and teachings. While it is primarily a religious work, it contains some references to a figure named Yeshu (a variant of Yeshua, which is Jesus' Hebrew name) who is believed by some scholars to be a historical reference to Jesus.

Sanhedrin 43a: This passage refers to a figure named "Yeshu" or "Yeshua" who practiced sorcery and led people astray. It states: "On the eve of the Passover Yeshu was hanged. For forty days. before the execution took place , a herald went forth and cried, 'He is going forth to be stoned because he has practiced sorcery and enticed Israel to apostasy."

Shabbat 104b: In this passage, Jesus is mentioned indirectly, again under the name "Yeshu. " It discusses the power of the "Balaam formula, " a technique ascribed to Jesus, which supposedly allowed him to perform miracles. It says: "It has been taught: On the eve of every Sabbath eve, Jesus, the Nazarene, was hanged. "

It's worth noting that the Talmudic passages were composed several centuries after the time of Jesus and reflect the perspectives and debates within Jewish communities of that time. The references to Jesus are generally negative and reflect a polemical context rather than historical documentation.

6. Lucian of Samosata (c. 125-180 AD), a Greek satirist, made a passing mention of Jesus in his work "The Passing of Peregrinus." Although Lucian's account is satirical and may not provide historical details, it does reflect the existence of Jesus as a wellknown figure by that time.

Lucian of Samosata, a Greek satirist and rhetorician who lived in the 2nd century CE, mentioned Jesus in his work called "The Passing of Peregrinus." This work is a satirical account of the life of a Cynic philosopher named Peregrinus Proteus. In one passage, Lucian briefly refers to Jesus. Here is the quote:

"It was then that he learned the wondrous lore of the Christians, by associating with their priests and scribes in Palestine. And how else could it be? In a trice he made them all look like children, for he was prophet, cult-leader, head of the synagogue, and everything, all by himself. He interpreted and explained some of their books and even composed many, and they revered him as a god, made use of him as a lawgiver, and set him down as a protector, next after that other, to be sure, whom they still worship,

the man who was crucified in Palestine because he introduced this new cult into the world."

This passage from "The Passing of Peregrinus" provides a satirical account of Jesus and his followers. It portrays Jesus as a charismatic leader who influenced the teachings of the Christians and was revered by them. However, it's important to note that Lucian's account is satirical in nature and should be understood within that context.

7. Mara bar Serapion: In a letter written by an unknown Syrian author named Mara bar Serapion, who was likely writing sometime between the late 1st and early 3rd centuries AD, Jesus is mentioned in relation to the persecution of wise men. The letter is not primarily about Jesus, but it acknowledges his historical existence.

Mara bar Serapion was a Stoic philosopher from the Roman province of Syria who wrote a letter to his son in the 1st or 2nd century CE. In this letter, he mentioned Jesus indirectly. Here is the full quote:

"What advantage did the Jews gain from executing their wise king? It was just after that their kingdom was abolished. God justly avenged these three wise men: the Athenians died of hunger; the Samians were overwhelmed by the sea, and the Jews, desolate and driven from their own kingdom, live in complete dispersion. But Socrates is not dead, because of Plato; neither is Pythagoras, because of the statue of Juno; nor is the wise king, because of the new law he laid down."

8. Celsus: Celsus was a 2nd-century Greek philosopher and opponent of Christianity. Though his writings are primarily known through the responses of early Christian theologian Origen in his work "Against Celsus," Celsus' criticisms and arguments indirectly attest to the existence of Jesus and early Christian beliefs.

9. Thallus: Thallus was a 1st-century historian whose writings have been lost, but he is mentioned by other ancient authors. Julius Africanus, a 3rd-century Christian historian, quotes Thallus' account of the darkness that occurred during the crucifixion of Jesus, which indicates awareness of Jesus' historical crucifixion event. Julius Africanus himself does not provide a direct quote from Thallus' account of the darkness. Instead, he refers to Thallus' explanation of the darkness as an attempt to provide a naturalistic explanation for the event. Here is an excerpt from Julius Africanus' work, as quoted by the historian Sextus Julius Africanus (Different person, with a similar name) in his work "Chronography":

"On the whole world there pressed a most fearful darkness; and the rocks were rent by an earthquake, and many places in Judea and other districts were thrown down. This darkness Thallus, in the third book of his History, calls, as appears to me without reason, an eclipse of the sun."

It's important to note that the original work of Thallus is lost, and we rely on references and quotations by later authors to get an idea of what he wrote. Unfortunately, we don't have a direct quote of Thallus' account of the darkness during the crucifixion.

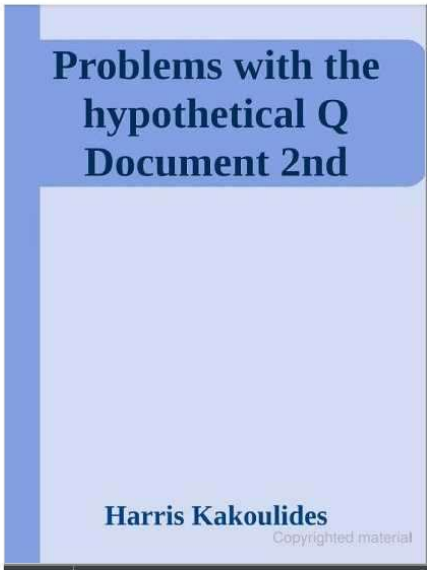
10. Phlegon of Tralles: Phlegon was a 2nd-century Greek historian. Phlegon's account of an eclipse that occurred during the crucifixion of Jesus, further indicating awareness of Jesus' historical crucifixion.

Origen refers to Phlegon's account, suggesting that Phlegon wrote about the darkness and earthquakes that occurred during the crucifixion. However, it's important to note that Origen does not directly quote Phlegon's account or provide further details about it in "Against Celsus." Origen's work that qoutes him from his "Against Celsus" (Book 2, Chapter 33):

"And with regard to the eclipse in the time of Tiberius Caesar, in whose reign Jesus appears to have been crucified, and the great earthquakes which then took place, Phlegon too, I think, has written in the thirteenth or fourteenth book of his Chronicles."

11) King Abgar V, also known as Abgarus of Edessa. According to tradition, Abgar V, who ruled the city of Edessa in modern-day Turkey, sent a letter to Jesus requesting him to come and heal him of his illness. While this account is primarily found in early Christian apocryphal texts, it is mentioned by Eusebius of Caesarea, a 4th-century Christian historian, in his work "The Ecclesiastical History."

The specific quote states "But the deeds of our Saviour were so great, so surpassing human understanding, that contemporaries could not believe them and thought that he performed these miracles by magical arts or by a kind of trick. And the king of the city in which he was born, Abgarus by name, was very much afflicted with a terrible disease, which it was believed could not be cured except by the presence of our Saviour. He therefore wrote a letter to him and sent it by the hand of an illustrious man, Ananias, who entreated him to come and heal him of his disease. " - Eusebius, The Ecclesiastical History, Book I, Chapter 13



In this Edition along with the argument of why Q doesn't exist we will look at added quotes with references that confirms the argument as well . Plus as a added addition a translation of the Q. Host ofthe Mr Kakoulides & the Bible Podcast Harris Kakoulides

Chapter 01 :

First line of arguments Here's an apologetic argument against the existence of Q, along with supporting evidence: 1. The eyewitness testimony of Matthew: Matthew, also known as Levi, was one of the twelve apostles of Jesus. As an eyewitness to Jesus' ministry, teachings, and resurrection, Matthew would have had firsthand knowledge of the events he recorded in his Gospel. Matthew's account serves as a reliable source of information about Jesus, eliminating the need for an additional source like Q.We're not speaking about people that were alive a hundred or two hundred years after the events.

Mark 2:14 NET As he went along, he saw Levi , the son of Alphaeus, sitting at the tax booth. "Follow me, " he said to him. And he got up and followed him.

Mark 3:16-19 NET 16 He appointed twelve: To Simon he gave the name Peter; 17 to James and his brother John, the sons of Zebedee, he gave the name Boanerges (that is, “sons of thunder”); 18 and Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Zealot, 19 and Judas Iscariot, who betrayed him.

2. The testimony of Mark, a disciple of Peter: Mark, commonly believed to be the author of the Gospel of Mark, was a close associate and disciple of the apostle Peter. Mark likely received his information directly from Peter, who was also an eyewitness to Jesus’ life and teachings. Peter’s influence on Mark’s Gospel suggests that it is based on firsthand testimony, making Q unnecessary.

When it comes to the Gospel of Mark , Mark was a companion of Peter in Rome, a son in the faith And we know Peter was one of the 12 apostles who were with Jesus.

“She who is in Babylon, elect together with you, greets you; and so does Mark my son.” 1 Peter 5:13 (NKJV)

(Matthew 10:1-4) And when He (Jesus) had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease. Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed Him. (NKJV)

3. Luke's careful research and multiple sources: The Gospel of Luke begins with a clear statement about the author's research efforts to compile an accurate account of the life ofJesus. Luke states that he "carefully investigated everything from the beginning" and "decided to write an orderly account" (Luke 1 : 3) . Luke's commitment to thorough research involved consulting various sources, including eyewitnesses and those who were "servants of the word" (Luke 1 : 2) . This indicates that Luke had

access to firsthand accounts, eliminating the need for a separate source like Q.

And Luke was a companion of Paul and we read Paul quoting the writing of the Gospel of Luke. Paul died by 64 AD so the Gospel of Luke is earlier than 64 AD

(1 Timothy 5:18) For the Scripture says, "You shall not muzzle an ox while it treads out the grain," and, "The laborer is worthy of his wages." (NKJV)

(Luke 10:7) "And remain in the same house, eating and drinking such things as they give, for the laborer is worthy of his wages. Do not go from house to house. (NKJV)

Luke gathered his information from those who were there to give us the Gospel that bears his name he states the following in his introduction:

(Luke 1:1-4) Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us, just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us, it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus, that you may know the certainty of those things in which you were instructed. (NKJV)

4. Lack of direct evidence for Q: Despite decades of scholarly research and analysis, no manuscript or fragment of the hypothetical Q document has ever been discovered. The absence of direct evidence raises questions about the existence of Q as an actual written source. Even scholars who are liberal and none liberal agree :

James R. White The Forgotten Trinity: Recovering the Heart of Christian Belief. Bethany House Publishers, 1998. states "The idea of Q is a convenient fiction invented to save a dying theory. There is no manuscript evidence for Q, and it is unnecessary to posit its existence to explain the similarities between Matthew and Luke. "

Burton Mack's book "Who Wrote the New Testament? The Making of the Christian Myth" published in 1995. states "There is no manuscript evidence for Q, and there is no reference to it in any ancient author. " Bart Ehrman can be found in his book titled "Did Jesus Exist?: The Historical Argument for Jesus of Nazareth" published in 2012 . states "The Q hypothesis is a theory that has been around for over a century, but it is still based on nothing more than speculation.

5. The synoptic problem: The existence of Q was proposed to explain the similarities and shared material among the Gospels of Matthew, Mark, and Luke, known as the synoptic Gospels. However, alternative explanations, such as oral tradition and literary dependence, can account for these similarities without the need for an additional written source. In conclusion, the apostolic authorship of Matthew, the influence of Peter on Mark, and Luke’s careful research and use of multiple sources provide strong evidence against the existence of Q. The lack of direct evidence for Q and alternative explanations for the synoptic problem further support the argument that Q was not needed to explain the similarities among the Gospels.

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Chapter 02:

Second line of arguments Here are additional arguments against the existence of Q: 1. Unique material in Matthew and Luke: While there are similarities in the content of Matthew and Luke that are not found in Mark, both Gospels also contain unique material that is not found in the other. If Q were a real document, we would expect to find a more consistent overlap between Matthew and Luke, with little to no unique material. The presence of unique material in both Gospels suggests that they relied on different sources, rather than a shared source like Q.

Matthew: The unique material in the Gospel of Matthew that is not found in the other Gospels includes the genealogy of Jesus tracing back to Abraham (Matthew 1:1-17), the visit of the Magi to Jesus after his birth (Matthew 2:1-12), the flight to Egypt to escape King Herod’s massacre of infants (Matthew 2:13-15), Herod’s slaughter of the innocents (Matthew 2:16-18), Joseph’s dream prompting the family to return from Egypt (Matthew 2:19-23), the Sermon on the Mount (Matthew 5-7), the parables of the wheat and weeds, mustard seed, leaven, hidden treasure, pearl of great price, and dragnet (Matthew 13), Peter walking on water (Matthew 14:22-33), the confession of Peter as “the rock” upon which Jesus will build his church (Matthew 16:13-20), the parable of the unforgiving servant (Matthew 18:21-35), Judas’ remorse and suicide after betraying Jesus (Matthew 27:3-10), and the guards at Jesus’ tomb being bribed to spread a false story about his body being stolen (Matthew 28:11-15).

Luke: The Gospel of Luke contains unique material not found in the other Gospels, such as the birth narratives of John the

Baptist and Jesus (Luke 1-2), including the Annunciation to Mary by Gabriel, Mary's visitation to Elizabeth, the Magnificat, and the birth of John the Baptist. Other unique elements in Luke include the parables of the Good Samaritan (Luke 10:25-37), the Prodigal Son (Luke 15:11-32), Lazarus and the Rich Man (Luke 16:19-31), Zacchaeus climbing a tree to see Jesus (Luke 19:1-10), Jesus' appearance before Herod Antipas during his trial (Luke 23:6-12), Jesus' interaction with women along his journey, such as Mary and Martha (Luke 10:38-42) and Mary Magdalene, Joanna, Susanna, and others who supported Jesus' ministry financially (Luke 8:1-3).

2. Diverse literary styles: Matthew and Luke exhibit distinct literary styles and themes that are not easily explained by the use of a common written source like Q. Matthew, for example, emphasizes Jesus' fulfillment of Old Testament prophecies, while Luke focuses on themes of social justice and inclusion. These differences suggest that the authors drew on their own theological perspectives and sources rather than relying solely on a shared document.

3. The presence of editorial freedom: Both Matthew and Luke show evidence of editorial freedom when incorporating material from Mark. They modify, rearrange, and add their own content to Mark's Gospel. If Q were a known source, it would be expected that the authors would have treated it in a similar manner. However, there is no evidence of such editorial freedom with respect to Q, further casting doubt on its existence.

4. Luke's knowledge of Matthew: The Gospel of Luke contains passages that are nearly identical to those found in Matthew but not in Mark or Q. This suggests that Luke had direct access to Matthew's Gospel, making the existence of Q unnecessary. If Luke used Matthew's Gospel, it provides a more straightforward explanation for the overlap between the two Gospels, rather than positing an additional source.

5. The early Church's ignorance of Q: The early Church fathers, such as Papias and Irenaeus, who had extensive knowledge of the Gospels and their origins, make no mention of a document like Q. If Q were a widely known and respected source, it is reasonable to expect that it would have been mentioned or referred to by these early Christian writers.

Papias who was alive in 70-155 AD not that far from the writings which was written. He states in his fragments about Matthew and Mark the following::

("Matthew put together the oracles [of the Lord] in the Hebrew language, and each one interpreted them as best he could. ") And he also gives witness to the writings of Mark ("And the presbyter said this. Mark having become the interpreter of Peter, wrote down accurately whatsoever he remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord nor accompanied Him. But afterwards, as I said, he accompanied Peter, who accommodated his instructions to the necessities [of his hearers], but with no intention of giving a regular narrative of the Lord's sayings. Wherefore Mark made no mistake in thus writing some things as he remembered them. For one thing he took special care, not to omit anything he had heard, and not to put anything fictitious into the statements. ")

Irenaeus 120-202 AD in Against Heresies Book 3 chapter 1 states (" Matthew also issued a written Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching at Rome, and laying the foundations of the Church. After their departure, Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter. Luke also, the companion of Paul, recorded in a book the Gospel preached by him. Afterwards, John, the disciple of the Lord, who also had leaned upon His breast, did himself publish a Gospel during his residence at Ephesus in Asia.")

These arguments, along with the ones presented earlier, collectively challenge the necessity and existence of Q as a source for the synoptic Gospels, lending support to the idea that Matthew, Mark, and Luke relied on their own sources and firsthand testimony rather than a shared document.

Chapter 03: Third line of arguments

Here are a few more arguments against the existence of Q: 1. The lack of Q in early Christian writings: Apart from the absence of Q in the writings of early Church fathers mentioned earlier, there is a general absence of direct references to or discussions about Q in other early Christian writings. This suggests that if Q did exist, it held no significant influence or prominence within the early Christian community.

The earliest cannon of scripture is named The Muratorian Canon it dates 154 AD and it states about Luke {"The third book of the Gospel is that] according to Luke. Luke, the physician, after the ascension of Christ, when Paul had taken him with him as a companion of his traveling, [and after he had made an investigation, wrote in his own name-but neither did he see the Lord in the flesh-and thus, as he was able to investigate, so he also begins to tell the story [starting] from the nativity of John."}

2. The nature of Q as a hypothetical reconstruction: Q is a hypothetical document constructed by scholars to explain the similarities between the synoptic Gospels. It is important to note that Q is not a tangible, historical document but rather a theoretical construct based on scholarly analysis and speculation. The reliance on hypothetical reconstructions to support the

existence of Q introduces an element of uncertainty and raises questions about the reliability of the theory itself.

3. Alternative explanations for shared material: The existence of shared material among the synoptic Gospels can be adequately explained by other factors, such as oral tradition and the use of common sources available to the Gospel writers. It is plausible that the similarities in wording and content are a result of the early Christian community's collective memory and the use of shared traditions rather than a written source like Q.

4. The influence of intertextuality: The phenomenon of intertextuality, where Gospel writers intentionally refer to and incorporate material from other Gospel accounts, can account for the similarities between Matthew, Mark, and Luke. Rather than relying on a hypothetical Q document, the Gospel writers may have been intentionally drawing upon and referencing one another's works, resulting in the shared material observed in the synoptic Gospels.

5. The complexity of sources and redaction: The synoptic Gospels display signs of editorial activity and redaction, where the authors edited and shaped the material they received. This complicates the simple division between Q material and non-Q material. It is challenging to isolate a specific source like Q when the Gospel writers may have freely drawn from various sources, including oral tradition, written documents, and personal experiences.

These additional arguments highlight the uncertainties surrounding the existence and necessity of Q. They point to alternative explanations for the shared material among the synoptic Gospels and raise questions about the reliability and prominence of the hypothetical Q document

Chapter 04 Translation of the Q Source: The Gospel of Q by Mark M. Mattison Symbols [ ] Gap in the text () Editorial insertion

(QLk 3 : 2) John [...] (3) [...] the entire region around the Jordan [...]
(7) He told the crowds who went out to be baptized, "You offspring of vipers, who warned you to flee from the fury to come?
(8) So bear fruit worthy of change! Don't start to say to yourselves, 'We have Abraham for our ancestor,' because I tell you that God is able to raise up children for Abraham from these stones.
(9) "Even now the axe lies at the root of the trees! So every tree that doesn't bear good fruit is cut down and thrown into the fire .
(16) "I baptize you in water, but one who's greater than I will come, the thong of whose sandals I'm not worthy to loosen. He'll baptize you in holy Spirit and fire. (17) His pitchfork is in his hand to clean out his threshing floor, and to gather the wheat into his barn; but he'll burn up the chaff with a fire that can't be put out. " (21) [...] Jesus [...] baptized [...] heaven opened (22) and [...] the Spirit [...] on him [...] Son [...]
(4: 1) Jesus was led by the Spirit into the desert (2) to be tested by the devil. He didn't eat anything for forty days [...] he was hungry.
(3) And the devil told him, "If you're God's Son, tell these stones to turn into bread." (4) And Jesus replied, "It's written, ' A person shouldn't live on bread alone." (9) The devil led him to Jerusalem, set him on the pinnacle of the temple, and said, "If you're God's Son, throw yourself down,
(10) because it's written, ' God will put God's angels in charge of you,' (11) and ' On their hands they'll bear you up, so that you don't dash your foot against a stone." (12) And in reply Jesus told him, "It's been said, ' Don't test the Lord, your God." (5) Then the devil took him to a very high mountain and showed him all the empires of the world and their glory and told him, (6) "I'll give you all these,
(7) if you'll bow to me." (8) And in reply Jesus told him, "It's written: ' Bow to the Lord your God, and serve God only." (13) And the devil left him. (16) [...] Nazareth [...] (6:20) He looked up at his disciples and said: Blessed are you who are poor, because yours is God's reign.
(21) Blessed are you who are hungry, because you'll be full . Blessed are you who mourn, because you'll be comforted.
(22) "Blessed are you when they criticize you, persecute you, and spread lies about you because of the Son of Humanity. (23) Rejoice and be glad, because your heavenly reward is great; for that's how they persecuted the prophets before you. (27) "Love your enemies, (28) and pray for those who persecute you. (35) You'll become children of your Father, who makes the sun rise on those who are evil and those who are good, and sends rain on those who are just and those who are unjust. (29) "When someone slaps you on the cheek, offer the other one too. When someone sues you for your shirt, give them your coat too. (QMt 5:41) When someone makes you go one mile, go an extra mile . (QLk 6:30) Give to everyone who asks you, and when someone borrows your things, don't ask for them back. (31) "Treat people how you want them to treat you. (32) If you love those who love you, why should you be rewarded? Don't even toll collectors do that? (34) And if you lend to those from whom you expect repayment, why should you be rewarded? Don't even gentiles do that? (36) Be merciful, just like your Father. (37) "Don't judge, and you won't be judged; (QMt 7: 2) because you'll be judged the way that you judge. (QLk 6:38) And you'll be measured the way that you measure . (39) "Can someone who can't see guide another person who can't see? Won't they both fall into a pit? (40) A disciple isn't greater than their teacher. It's enough for the disciple to become like their teacher. (41) "Why do you see the speck that's in your brother's eye, but don't consider the beam that's in your own eye? (42) How can you tell your brother, ' Let me get that speck out of your eye,' when you don't see the beam that's in your own eye? You hypocrite! First get the beam out of your own eye, and then you'll see clearly to get the speck out of your brother's eye. (43) "No good tree bears rotten fruit, nor does a rotten tree bear good fruit. (44) Every tree is known by its own fruit. Are figs gathered from thorns, or grapes from thistles? (45) The person who's good brings good things out of their good treasure, and the person who's evil brings evil things out of evil

treasure, because one's mouth speaks from the overflow of the heart. (46) "Why do you call me, ' Master, Master,' and don't do what I say?
(47) Everyone who hears my words and acts on them (48) can be compared to someone building a house on bedrock. When the rain poured, and the floods came, and the winds blew and pounded that house, it didn't collapse , because it was founded on bedrock. (49) But everyone who hears my words and doesn't act on them is like someone who built a house on the sand. When the rain poured, and the floods came, and the winds blew and pounded that house, it collapsed immediately. How great was its fall!" (7: 1) And so when it happened that he had finished saying these things, he went to Capernaum. (3) A centurion approached and begged him and said, "My boy is sick." And Jesus told him, “I'll go heal him. " (6) And the centurion replied, “Master, I'm not worthy for you to come under my roof. (7) Just say the word, and my boy will be healed. (8) I'm also in a chain of command, with soldiers under me. I tell one, ‘ Go, ' and they go; I tell another, ‘ Come, ' and they come; I tell my servant, ' Do this, ' and they do it ." (9) Jesus was amazed when he heard this. He told his followers, "I'm telling you the truth: I haven't found such trust even in Israel. " (18) When John heard all these things, he sent his disciples (19) to ask him, “Are you the coming one, or should we look for someone else?" (22) And he replied to them, "Go and tell John what you've heard and seen. Those who: are blind, regain their sight; have challenges of mobility, walk; have leprosy, are cured; are deaf, hear; are dead, are raised up; are poor, have good news announced to them. (23) "Blessed is the one who isn't scandalized by me. " (24) And when they had left, he started to talk to the crowds about John. "What did you go out into the desert to see? A reed shaken by the wind? (25) Then what did you go out to see? A man wearing fancy clothes? Look, those who wear fancy clothes live in palaces.
(26) Then what did you go out to see? A prophet? Yes, I'm telling you, and much more than a prophet, (27) because it's written about him: Look, I'm sending my messenger ahead ofyou, who'll prepare your path for you. (28) "I'm telling you that John is greater than anyone who's been born, but whoever is least in God's reign is still greater than he, (29) because John came to you [...] the toll collectors and [...] (30) but [...] him. (31) "To what, then, can I compare this generation? What's it like? (32) It's like children sitting in the marketplaces calling to each other: We played the flute for you, but you didn't dance. We mourned, But you didn't weep. (33) "John didn't come eating or drinking, and you say, ' He's demonized!' (34) The Son of Humanity has come eating and drinking, and you say, ' Look, a glutton and a drunk, a friend of toll collectors and outsiders!' (35) But Wisdom is vindicated by her children. ” (9:57) And someone told him, "I'll follow you wherever you go." (58) And Jesus told him, "Foxes have holes and birds of the sky have nests, but the Son of Humanity has nowhere to rest his head." (59) But someone else told him, "Master, let me go and bury my father first . " (60) But he told him, “Follow me, and let the dead bury their own dead.” (10:2) He told his disciples, “The harvest is plentiful, but the workers are few. So ask the Lord of the harvest to send workers into the fields. (3) Go! Look, I send you out like lambs among wolves. (4) Don’t carry a purse, bag, sandals, or staff. Don’t greet anyone on the road. (5) Whenever you enter a house, first say, ‘Peace to this house.’ (6) If a peaceful person is there, let your blessing rest on them; but if not, take back your blessing. (7) Stay in the same house, eating and drinking whatever they give you, because the worker is worthy of their wages. Don’t move around from house to house. (8) If they welcome you in whatever town you enter, eat whatever is set before you. (9) Heal those who are sick there and tell them, ‘God’s reign is at hand!’ (10) But if they don’t welcome you in whatever town you enter, when you’re leaving that town, (11) shake the dust from your feet. (12) I’m telling you that on that day, it’ll be better for Sodom than for that town! (13) “Woe to you, Chorazin! Woe to you, Bethsaida! If the great deeds done in your midst had been done in Tyre and Sidon, they would have changed a long time ago in sackcloth and ashes. (14) But it will be better for Tyre and Sidon than for you in the judgment!
(15) And you, Capernaum, you don't think you'll be exalted to heaven, do you? You'll fall down to Hades! (16) "Whoever welcomes you welcomes me, welcomes me welcomes the one who sent me. " and whoever (21) Then he said , "Thank you, Father, Lord of heaven and earth, for hiding these things from the wise and learned and revealing them to children. Yes, Father, this was what you wanted. (22) My Father has given me everything. No one knows who the son is except the Father, or who the Father is except the son, and the one to whom the son wants to reveal him. (23) "Blessed are the eyes that see what you see. (24) I'm telling you that many prophets and rulers wanted to see what you see, but didn't see it ; and to hear what you hear, but didn't hear it. (11:2) "When you pray, say: Father, We honor your holy name. Let your reign come.
(3) Give us our daily bread today. (4) Forgive us our debts, because we too forgive everyone who's indebted to us. Don't put us in harm's way. (9) "I'm telling you, ask and you'll receive. Look and you'll find . Knock and it'll be opened for you, (10) because everyone who asks receives. The one who looks finds. To one who knocks it'll be opened. (11) Which of you would give your child a stone if they ask for bread? (12) Or who would give them a snake if they ask for fish? (13) So if you, evil as you are, know how to give good gifts to your children, how much more will the heavenly Father give good things to those who ask! ” (14) He was casting out a demon that couldn't speak. And when the demon came out, the person who couldn't speak started talking. And the crowds were amazed. (15) But some said , “He casts out demons with the power of Beelzebul, the ruler of the demons!” (17) Knowing what they were thinking, he told them, “Every divided empire is devastated, and a divided house will fall. (18) If the Enemy is divided, how will its empire endure? (19) But if Beelzebul gives me power to cast out demons, who gives your people power to cast them out? So they prove you wrong. (20) But if I cast out demons by the finger of God, then God’s reign has come to you! (23) “Whoever isn’t with me is against me, and whoever doesn’t gather with me, scatters. (24) When the impure spirit leaves someone, it journeys through arid places looking for rest, but doesn’t find it. Then it says, ‘I’ll return to the home I left’; (25) and when it comes back, it finds it swept and organized. (26) Then it goes out and brings seven other spirits that are even more evil, and they move in and live there. That person ends up even worse off than before.” (16) Some demanded him to show a sign. (29) But he said, “This is an evil generation. It demands a sign, but no sign will be provided except the sign of Jonah! (30) As Jonah became a sign to the Ninevites, so the Son of Humanity will be a sign to this generation. (31) The queen of the South will rise up in the judgment with this generation and will condemn it, because she came from the ends of the earth to hear Solomon's wisdom; and look, something greater than Solomon is here.

(32) The people of Nineveh will rise up in the judgment with this generation and will condemn it, because they changed in response to Jonah's announcement, and look, something greater than Jonah is here. (33) "No one lights a lamp and hides it, but puts it on a lampstand, and it enlightens everyone in the house. (34) Your eye is the body's lamp. If your eye is single, your whole body is full of light. If your eye is evil , your whole body is dark. (35) So if the light within you is dark, how dark it is !

(42) "Woe to you, Pharisees! You tithe your mint, dill, and cumin, but you ignore justice, mercy, and trust. You should've done these without ignoring the others. (39) "Woe to you, Pharisees! You clean the outside of the cup and dish, but inside they're full of greed and decadence. (41) Clean the inside of the cup, and its outside will be clean too. (43) "Woe to you, Pharisees! You love the place of honor at banquets, the front seat in the synagogues, and accolades in the marketplaces. (44) Woe to you, because you're like unmarked graves that people walk on without knowing it. (46) "And woe to you, lawyers! You load people with burdens that are hard to bear, but you yourselves won't even lift a finger to help them. (52) "Woe to you, lawyers! You shut people out of God's reign. You didn't enter, and didn't let those enter who are trying to do SO. (47) "Woe to you, because you build the tombs of the prophets whom your ancestors killed. (48) You prove that you're the descendants of your ancestors.

(49) So Wisdom said, ' I'll send prophets and sages. Some of them they'll kill and persecute.' (50) So this generation will be guilty of the blood of all the prophets shed from the beginning of the world, (51) from the blood of Abel to the blood of Zechariah, who died between the altar and the sanctuary. Yes, I'm telling you that this generation will be held responsible . (12: 2) “Nothing is concealed that won't be revealed , nor hidden that won't be made known. (3) Whatever I tell you in the dark, say in the light; and whatever you hear whispered in your ear, announce from the housetops. (4) “Don't be afraid of those who kill the body but can't kill the soul. (5) Instead, fear the one who can kill both the soul and the body in Gehenna. (6) "Don't five sparrows cost two pennies? Yet not one of them will fall to the ground without your Father's permission. (7) Even the hairs of your head are all numbered . Don't be afraid, because you're more valuable than many sparrows. (8) "Everyone who publicly acknowledges me, the Son of Humanity will acknowledge in front of the angels. (9) But whoever publicly denies me will be denied in front of the angels. (10) Whoever speaks out against the Son of Humanity will be forgiven, but whoever speaks out against the holy Spirit won't be forgiven. (11) When they bring you before the synagogues, don't worry about how or what you should say,
(12) because the holy Spirit will teach you at that time what should say. you (33) "Don't store treasures for yourselves here on earth, where moth and rust destroy and robbers break in and steal. Instead, store treasures for yourselves in heaven, where neither moth nor rust destroy and where robbers don't break in or steal . (34) Because where your treasure is, there your heart will be too.
(22) "So I'm telling you not to worry about your life, about what you'll eat; or about your body, what you'll wear. (23) Isn't life more than food, and the body more than clothes? (24) Think about how the ravens don't sow, reap, or gather into barns, yet God feeds them. Aren't you more valuable than the birds? (25) "Which of you can grow any taller by worrying? (26) And why worry about clothes? (27) Look at how the lilies grow. They don't work or spin, yet I'm telling you that even Solomon in all his glory wasn't dressed like one of these . (28) But if God clothes the grass of the field , which is here today and is thrown into the oven tomorrow, won't God clothe you even more, you who have little trust? (29) So don't worry. Don't ask, ' What are we going to eat?' or 'What are going to drink?' or 'What are we going to wear?'

(30) The gentiles look for all these things, but your Father knows that you need all of them. (31) Instead , look for God's reign, and all these things will be given to you too. (39) "But know this: If the master of the house had known at what time the robber was coming, he wouldn't have let his house be broken into. (40) You too should be ready, because the Son of Humanity is coming when you don't expect it.

(42) "Then who is the trustworthy and wise servant who was entrusted by their master to hand out rations to the household at the right time? (43) Blessed is that servant whose master finds them doing so when he comes. (44) I'm telling you the truth: he'll put them in charge of all that he owns. (45) But if that servant says in their heart, ' My master is late ,' and starts to beat the other servants and to eat and drink with those who are addicted to alcohol, (46) the master of that servant will come when they don't expect it, at a time that they don't know, and will rip them to shreds and throwthem out with those who are untrustworthy. (49) "I came to cast fire on the earth, and how I wish it were already kindled ! (51) Do you think that I came to bring peace on earth? I didn't come to bring peace, but a sword! (53) Because I've come: To pit son against father, daughter against her mother, daughter-in- law against her mother- in- law.
" (54) He told them, "When it's evening, you say, 'There'll be good weather, because the sky is red. ' (55) In the morning, ' There'll be wintry weather today, because the sky is red and threatening. ' (56) You know how to interpret the appearance of the sky. Why don't you know how to interpret the time? (58) "When you're going with your adversary, do your best to settle the case on the way there, or else your adversary may hand you over to the judge, and the judge to the officer, and the officer may throw you into prison. (59) I'm telling you that you won't get out of there until you've paid the very last penny! (13:18) "What is God's reign like, and to what should I compare it? (19) It can be compared to a mustard seed which someone sowed in their garden. It grew and became a tree, and the birds of the sky nested in its branches."

(20) “And again: To what should I compare God's reign? (21) It can be compared to yeast which a woman hid in fifty pounds of flour until it was all fermented. (24) "Enter through the narrow door, because many will try to enter, though only a few will succeed. (25) When the master of the house gets up and locks the door, you'll be standing outside and knocking on it, saying, 'Master, open up for us!' "But he'll reply, 'I don't know you.' (26) "Then you'll start saying, 'We ate and drank with you, and you

taught in our streets. ' (27) "But he'll tell you, ' I don't know you. Get away criminals! ' from me, you (29) "Many will come from east and west and dine (28) with Abraham, Isaac, and Jacob in God's reign, but you'll be thrown out into the outer darkness, where there'll be weeping and grinding of teeth. (30) Those who are last will be first, and those who are first will be last. (34) “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I would’ve gathered your children together, like a hen gathers her chicks under her wings, but you wouldn’t let me! (35) Look, your house is left abandoned. I’m telling you that you won’t see me until the time comes when you say, ‘Blessed is the one who comes in the name of the Lord!’ (14:11) “Whoever exalts themselves will be humbled, and whoever humbles themselves will be exalted. (16) “Someone planning a great dinner invited many guests. (17) When dinner was ready, they sent their servant to tell the invited guests, ‘Come, because it’s ready now!’

(18) “One excused himself because of his farm. (19) Another excused himself because of his business. (21) The servant went back and told their master all this. Then the master of the house became angry and told the servant, (23) ‘ Go out to the highways and urge people to come in so that my house may be filled.' (26) "Whoever doesn't hate father and mother can't be my disciple, and whoever doesn't hate son and daughter can't be my disciple. (27) Whoever doesn't carry their own cross and follow me can't be my disciple . (17:33) "Whoever tries to find their life will lose it, but whoever loses their life for my sake will find it . (14:34) "Salt is good, but if it's lost its flavor, how can you get it back? (35) It's no good for the soil or the manure pile . It's thrown away. (16:13) "No one can follow two masters, because they'll either hate one and love the other, or they'll be devoted to one and despise the other. You can't serve both God and Mammon. (16) "The Torah and the prophets were announced until John. Since then, God's reign has been violated, and the violent plunder it.

(17) But it's easier for heaven and earth to disappear than for one smallest letter or one tiny pen stroke to drop out of the Torah. (18) "Everyone who divorces his wife and remarries is unfaithful to her, and whoever marries someone who's divorced is unfaithful too. (17: 1) "There's no way that people won't be tripped up, but woe to the one who causes it! (2) It'd be better for them if a millstone were hung around their neck and they were thrown into the sea, than for them to trip up one of these little ones. (15: 4) "Which of you, if you had a hundred sheep and lost one of them, wouldn't leave the ninety- nine in the hills and go after the one that got lost ? (5) When they find it , (7) I'm telling you that they'll rejoice over it more than over the ninety- nine that didn't wander off. (8) "Or what woman with ten silver coins, if she loses one , wouldn't light a lamp, sweep the house, and look everywhere until she found it? (9) When she finds it , she calls together her friends and neighbors and says, ' Rejoice with me, because I've found the coin that I'd lost ! ' (10) In the same way, I'm telling you, the angels rejoice over one wrongdoer who changes.
(17: 3) "If your brother offends you, correct him. If he changes, forgive him. (4) Even if he offends you seven times a day, then forgive him seven times. (5) “If you had trust as big as a mustard seed, you could tell this mulberry tree, ' Be uprooted and be planted in the sea , ' and it would obey you.' "1 (20) When he was asked when God's reign would come, he replied to them, “The coming of God's reign can't be observed. (21) Nor will they say, 'Look over here! ' or ' Look over there ! ' Because look, God's reign is among you. (23) "If they tell you, ' Look, he's in the desert! ' don't go out; or ' Look, he's inside, ' don't follow, (24) because as the lightning flashes in the east and is seen in the west, so will the Son of Humanity be in his day. (37) Where there's a corpse, there the vultures will gather. (26) “As it was in the days of Noah, so it will be in the day of the Son of Humanity. (27) In those days they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and the flood came and swept all of them away. (30) That's what it will be like on the day the Son of Humanity is revealed . (34) "I'm telling you, there'll be two men in the field; one will be taken and the other will be left . (35) There'll be two women grinding at the mill; one will be taken and the other will be left . (19:12) "A certain person went on a trip. (13) He called ten of his servants, gave them ten minas, and told them, ' Do business with this until I return.' (15) "After a long time the master of those servants returned to settle accounts with them. (16) The first one came and said, 'Master, your mina has made ten more minas.' (17) "He told him, 'Well done, good servant ! Since you've been trustworthy with a little , I'll put you in charge of much. ' (18) "The second came and said, ' Master, Your mina has made five minas.' (19) "He told him, ' Well done, good servant ! Since you've been trustworthy with a little , I'll put you in charge of much. ’ (20) "The other came and said, ‘ Master, (21) I know you're a strict man, reaping where you didn't sow and gathering where you didn't scatter. I went out and hid your mina in the ground. Look, here's what belongs to you!' (22) "He told him, 'You evil servant ! You knew that I reap what I didn't sow and gather where I didn't scatter? (23) So why didn't you invest my money with the bankers? Then when I returned, I would've gotten it back, with interest. (24) So take the mina away from him and give it to the one who has ten minas, (26) because everyone who has will be given more, but whoever doesn't have will lose even what little they do have .' (22:28) "You who've followed me (30) will sit on thrones, judging the twelve tribes of Israel .

Reasons to Believe That Paul was Involved in Writing all 13 of His Epistles by Harris Kakoulides

Preface

Modern Liberal Schalors only accept 7 letters of the New Testament as written by Paul the Apostle and they reject 6 of his letters

because they state they are not from Paul. In my opion these so called schalors didn't do their reseach to dig deeper on the issue to see what the early church Fathers believed and taught about the subject. Or they saw any Paradox as a contradiction. Paradox means according to Merriam - Webster Pocket Dictionary " a statement that seems contrary to common sense yet is perhaps true" The Undisputed Letters of Paul by the Liberals are the following:
Romans , 1 Corinthians , 2 Corinthians , Galatians, Philippians , 1 Thessalonians , Philemon. And the Rejected Letters of Paul are the Following: Ephesians, Colossians , 2 Thessalonians, 1 Timothy , 2 Timothy , Titus. My purpose in this little booklet is to show the reader that those 6 rejected epistles belong so much to Paul as the not rejected Epistles
of Paul by the Liberals.

Chapter 01

In one of the Undisputed Letters of Paul, he states the following :

Philippians 3:1 NKJV 1 Finally, my brethren, rejoice in the Lord. For me to write the same things to you is not tedious, but for you it is safe.

As we see in this verse that Paul made it common in his practise to repeat himself in his epistles. So It is my goal in this and the following chapters to compare the rejected and the accepted Epistles to see if he was involved in writting them both by looking to see if I spot any repletion among them. One of the Evidence of Paul's authorship which he does repeatly is that Paul defines himself in all his Epistles. In every Epistle of Paul you will see Paul's name first.

Romans 1:1 NKJV Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God

1 Corinthians 1:1 NKJV Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

2 Corinthians 1:1 NKJV Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, To the church of God which is at Corinth, with all the saints who are in all Achaia

Galatians 1:1 NKJV Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead),:

Ephesians 1:1 NKJV Paul, an apostle of Jesus Christ by the will of God, To the saints who are in Ephesus, and faithful in Christ Jesus:

Philippians 1:1 NKJV Paul and Timothy, bondservants of Jesus Christ, To all the saints in Christ Jesus who are in Philippi, with the bishops and deacons:

Colossians 1:1 NKJV Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother,

1 Thessalonians 1:1 NKJV Paul, Silvanus, and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace from God our Father and the Lord Jesus Christ.

2 Thessalonians 1:1 NKJV Paul, Silvanus, and Timothy, To the church of the Thessalonians in God our Father and the Lord Jesus Christ:

1 Timothy 1:1 NKJV Paul, an apostle of Jesus Christ, by the commandment of God our Savior and the Lord Jesus Christ, our hope,

2 Timothy 1:1 NKJV Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

Titus 1:1 NKJV Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledgment of the truth which accords with godliness,

Philemon 1:1 NKJV Paul, a prisoner of Christ Jesus, and Timothy our brother, To Philemon our beloved friend and fellow laborer,

In all his epistles Paul is mention first. You can see this in his Undisputed Letters as in those that are the Rejected Letters. While it is true that Paul did not hand write all his letters at times he had a scholar writting it for him a example of this can be seen in Romans .

Romans 16:22 NKJV 22 I, Tertius, who wrote this epistle, greet you in the Lord.

And one could notice also Paul's helpers in the Epistles in the begining of the Letters like Timothy, Titus , Sosthenes or someone else who was with Paul as he was writting the letter.

1 Corinthians 1:1 NKJV 1 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

2 Corinthians 1:1 NKJV 1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, To the church of God which is at Corinth, with all the saints who are in all Achaia:

But you can see all those letters start with Paul being mention as the Author. Paul is the first name mention. This is as it were Paul's figure print in all of his letters . It tells us this is from Paul the Apostle.

Chapter 02

Number 2 Paul also says I Paul in his Epistles

2 Corinthians 10:1 NIV By the meekness and gentleness of Christ, I appeal to you-- I, Paul, who am "timid" when face to face with you, but "bold" when away!

Galatians 5:2 NIV 2 Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all.

Ephesians 3:1 NIV 1 For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles--

Colossians 1:23 NIV 23 if you continue in your faith, established and firm, not moved from the hope held out in the gospel. This is the gospel that you heard and that has been proclaimed to every creature under heaven, and of which I, Paul, have become a servant.

Colossians 4:18 NIV I, Paul, write this greeting in my own hand. Remember my chains. Grace be with you.

1 Thessalonians 2:18 NIV For we wanted to come to you-- certainly I, Paul, did, again and again-- but Satan stopped us.

2 Thessalonians 3:17 NIV I, Paul, write this greeting in my own hand, which is the distinguishing mark in all my letters. This is how I write.

Philemon 1:19 NIV I, Paul, am writing this with my own hand. I will pay it back-- not to mention that you owe me your very self.

He doesn't say it in all his epistles but only 8 times which includes 5 times of those that are reconized Epistles as 3 times that is not reconized by the Liberals.

Chapter 03

Paul states that he wrote the greetings with his own hand in three Letters in Two that was accepted by the Liberals and one that was not.

1 Corinthians 16:21 NIV I, Paul, write this greeting in my own hand.

Philemon 1:19 NIV I, Paul, am writing this with my own hand. I will pay it back-- not to mention that you owe me your very self.

2 Thessalonians 3:17 NIV I, Paul, write this greeting in my own hand, which is the distinguishing mark in all my letters. This is how I write.

I want you to reconize this, we are looking at repetions in Paul's writtings. This how we can tell it is Paul who wrote it and not someone else pretending to be him.

Notice this pattern in 1 Corinthians and Philemon which is acceptable by Liberals and 2 Thessalonians which is not accepted by them as written by Paul.

Chapter 04

Key doctrines which are taught in the accepted Text are also taught in the rejected text. If a letter is written by Paul you should expect him teaching the same things. Remember what was read in the first chapter :

Philippians 3:1 NKJV 1 Finally, my brethren, rejoice in the Lord. For me to write the same things to you is not tedious, but for you it is safe.

In other words he was saying "I don't mind repeating myself" Do to the limited of time I have in writing this book , we will look at three doctrines and look at a rejected book with a recieve book to see if the same doctrine was taught.

1) Salvation By Grace Through Faith
Romans 4:5 NAS95 5 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,

Ephesians 2:8-9 NAS95 8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works, so that no one may boast.

2) The Rapture of the Church (Gathering of the Church to meet the Lord in the Air)

1 Thessalonians 4:16-17 NAS95 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.

2 Thessalonians 2:1 NKJV 1 Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you,

3) The Deity of Jesus Christ (That Jesus is God)

Philippians 2:6 NIV 6 Who, being in very nature God, did not consider equality with God something to be grasped,

Colossians 2:9 NIV 9 For in Christ all the fullness of the Deity lives in bodily form,

So we see the same doctrines (Teachings) being taught in both accepted and rejected books.

Chapter 05

Some may agrue that in one accepted book it states that Jesus is the foundation and in a rejected book it states the Apostles is the foundation.

1 Corinthians 3:11 NIV For no one can lay any foundation other than the one already laid, which is Jesus Christ.

Ephesians 2:20 NIV built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone.

The answer to this so call paradox is simple the apostles being the foundation makes Jesus the foundations for the Apostles came in Jesus name, represented Jesus and preached Jesus. So if you have Jesus or the Apostles as the foundation Jesus is still counted as the foundation. Epeshians in calling Jesus the chief cornerstone is saying Jesus is the source of the Apostles. There wouldn't be any foundation if it wasn't for Jesus who holds it all together. Jesus is what the Apostles Preached and talked about if you was to cut any book of the New Testament (use your imagination for a second) it would bleed Jesus. What was it that Jesus told them? You will be my wittnesses. In other words you will speak about me.

Acts 1:8 NKJV 8 "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

But say if I was to put a rabbi or someone who didn't exalted the person of Christ Jesus as the foundation then I would have a contradiction. Because both scriptures would be going against itself. The foundation is the Apostles and Prophets. The Foundation is Jesus because all that Apostles and prophets spoke about is Jesus.

Romans 3:21-22 NKJV But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;

Luke 24:27 NKJV 27 And beginning at Moses and all the Prophets, He (Jesus) expounded to them in all the Scriptures the things concerning Himself.

Luke 24:44 Then He (Jesus) said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me."

Acts 10:39-41 NKJV "And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree. "Him God raised up on the third day, and showed Him openly, "not to all the people, but to witnesses chosen before by God, even to us who ate and drank with Him after He arose from the dead.

Chapter 06

Among the early church leaders there was never a letter of Paul that was debated on as not being from the Apostle himself so as not to be included in our New Testament. There were debates about James , Jude , 2 Peter but never was the 13 letters of Paul called to question. I believe that James , Jude , 2 Peter belong in our New Testament aswell and was written by the authors they claimed to be from and there is much of evidence for them aswell. What I am saying we have more evidence for the 13 letters of Paul than we have for the writtings of the other apostles .

The Muratorian Canon was written in about 150 AD and it is believed by many to be the first Canon of the New Testament and it states {""The Epistles of Paul themselves, however, show to those, who wish to know, which [they are, from what place, and for what cause they were sent. First of all he wrote to the Corinthians, admonishing against schism ofheresy; there-upon to the Galatians [admonishing against] circumcision; to the Romans, however, [he wrote] rather lengthily pointing out with a series of Scripture quotations that Christ is their main theme also. [But] it is necessary that we have a discussion singly concerning these, since the blessed Apostle Paul himself, imitating the example of his predecessor, John, wrote to seven churches only by name [and] in this order: The first [Epistle] to the Corinthians, the second to the Ephesians, the third to the Philippians, the fourth to the Colossians, the fifth to the Galatians. the sixth to the Thessalonians, and the seventh to the Romans. But, although he wrote twice to the Corinthians and to the Thessalonians, for reproof, nevertheless [it is evident that] one Church is made known to be diffused throughout the whole globe of the earth. For John also, though he wrote in the Apocalypse to seven churches, nevertheless he speaks to them all. But he [wrote] one letter to Philemon and one to Titus, but two to Timothy for the sake of affection and love. In honor of the General Church, however, they have
been sanctified by an ordination of the ecclesiastical discipline."}

Notice that the letters which the Modern Liberal schalors reject are said to be written by Paul. It doesn't state that Paul only wrote one Epistle to the Thessalonians but two. Also 1st & 2nd Timothy, Titus are mention along with Colossians and Ephesians. We have clear cut evidence that the 13 Epistles belongs to Paul.

There are some Liberals that state that Paul might of started writting to Timothy but in the middle of his letter was excuted and had someone else finished the epistle . This Theory is no where taught in scripture or early church writtings.

Irenaeus 120-202AD in Against Heresies Book 3 Chapter 3 states {" The blessed apostles, then, having founded and built up the Church, committed into the hands of Linus the office of the episcopate. Of this Linus, Paul
makes mention in the Epistles to Timothy."}

Irenaeus believed that Paul wrote his Letters to Timothy and not someone else. Linus is mention in Paul's 2nd Epistle to Timothy a rejected Epistle of the modern Liberal.

2Timothy 4:21 Do your utmost to come before winter. Eubulus greets you, as well as Pudens, Linus, Claudia, and all the brethren.(NKJV)

Tertullian 145-220 AD The Five Books Against Marcion Book 4 Chapter 5 ("Let us see what milk the Corinthians drank from Paul; to what rule of faith the Galatians were brought for correction; what the Philippians, the Thessalonians, the Ephesians read by it; what utterance also the Romans give, so very near (to the apostles), to whom Peter and Paul conjointly bequeathed the gospel even sealed with their own blood. "}

Notice that Tertullian mentions Thessalonians and Ephesians acknowing them not as rejected text but churches which Paul would lay down thier lives for. If Ephesians, Colossians , 2 Thessalonians, 1 Timothy , 2 Timothy , Titus. wasn't written by Paul why would they be acknowlge by the early church in thier writings as letters by Paul.

Cyprian 200- 258 AD Book 3 of Testimonies Against the Jews Section 75-78 {"75. That every person ought to have care rather of his own people, and especially of believers.The apostle in his first Epistle to Timothy: "But if any take not care of his own, and especially of those of his own household, he denies the faith, and is worse than an infidel." Of this same thing in Isaiah: "If thou shalt see the naked, clothe him; and despise not those who are of the household of thine own seed." Of which members of the household it is said in the Gospel: "If they have called the master of the house Beelzebub, how much rather them of his household! 76. That an elder must not be rashly accused. In the first to Timothy: "Against an eider receive not all accusation. 77. That the sinner must be publicly reproved. In the first Epistle of Paul to Timothy: "Rebuke them that sin in the presence of all, that others also may be afraid.78. That we must not speak with heretics. To Titus: "A man that is an heretic, after one rebuke avoid; knowing that one of such sort is perverted, and sinneth, and is by his own self condemned."Of this same thing in the Epistle of John: "They went out from among us, but they were not of us; for if they had been of us, they would doubtless have remained with us."Also in the second to Timothy: "Their word doth creep as a canker."}

Notice that Cyprian believed that the Apostle Paul aslo wrote his letters to Timothy and Titus. Now lets finish this booklet with one more early church leader.

Eusebius Pamphilus 270-340AD known as the church historian in Church History Book 2 Chapter 22 {"2. Thus after he had made his defense it is said that the apostle was sent again upon the ministry of preaching, and that upon coming to the same city a second time he suffered martyrdom. In this imprisonment he wrote his second epistle to Timothy, in which he mentions his first defense and his impending death. 3. But hear his testimony on these matters: “At my first answer,” he says, “no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.” "}

Notice that Eusebius believed Paul wrote 2 Timothy and not just part of it or none of it . With this we will end our booklet.

Why Peter is the Author of 2 Peter

by Harris Kakoulides

Introduction

Chapter 01 : The Author claims to be Peter himself

Chapter 02 : Why would one writing in a forgery talk about false Teachers

Chapter 03: Peter couldn't read or write so different scholars would explain the different styles among his two Epistles

Chapter 04: We are not to expect a Author to speak of the same topics and style in all situations.

Chapter 05: The Author of 2nd Peter refers the churches to his 1st Epistle

Chapter 06 : Peter ministry was for Jewish believers

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Chapter 08 : When Comparing 2 Peter and 1 st Peter you will see many similarities

Chapter 09 : Peter in Acts and 2 Peter uses many similarities

Chapter 10 : The Author of 2nd Peter Speaks of the mountain of Transfiguration

Chapter 11: We don't know who in the early church did not accept 2nd Peter

Introduction : There have been a number of people throughout church history who have denied the authorship of Peter to the epistle of 2nd Peter . In this little booklet I will show why we can trust the authorship of Peter to the Epsitle of 2nd Peter. I will give you 11 reasons which I will divide into chapters why you can trust Peter as the author to this epistle that bears his name. Host of the " Mr Kakoulides and the Bible Podcast " Harris Kakoulides

Chapter 01 : The Author claims to be Peter himself

The Author of 2nd Peter claims to be Peter himself

(2 Peter 1:1) Simon Peter, a bondservant and apostle of Jesus Christ, To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ: (NKJV)

While it is true that there where gospels and epistles in the earlier Centuries of Christianity claiming to be from a Apostles but was not. Some was very Gnostic in teaching. But as the first reason taken with the others that will follow taken collectively will Show Peter as the author to this Epistle.

Chapter 02 : Why would one writing in a forgery talk about false Teachers

Why would one writing in a forgery talk about false Teachers? Think about it for a moment. You are a false teacher because you are claiming to be someone you ain't why would you want to mention false teachers . It doesn't make any sense to do so.

(2 Peter 2:1) But false prophets also arose among the people, as false teachers will also be among you, who will secretly bring in destructive heresies, denying even the Master who bought them, bringing on themselves swift destruction. (WEB)

Chapter 03: Peter couldn't read or write so different scholars would explain the different styles among his two Epistles

Peter couldn't write or read. This is why he had a scholar write for him the first Epistle which bears his name and this would clearly explain if there are any difference in style of writing in the first and second Peter. Since Peter mostlikely did not have the same person write for him. So the writing would be different.

(Acts 4:13) As they looked on Peter and John so fearlessly outspoken--and also discovered that they were illiterate persons, untrained in the schools--they were surprised; and now they recognized them as having been with Jesus. (WNT)

(1 Peter 5:12) By Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying that this is the true grace of God in which you stand. (NKJV)

Chapter 04: We are not to expect a Author to speak of the same topics and style in all situations.

We are not to expect a Author to speak of the same topics and style in all situations especially before his death .

2Peter 1:14 knowing that shortly I must put off my tent, just as our Lord Jesus Christ showed me. (NKJV)

For example a man who is writing to his wife will not say the same things as he is writing to his mother or friends . But as we see later on there are certain phrases and Ideas which one can see as it where Peter finger prints in this Epistle.

Chapter 05: The Author of 2nd Peter refers the churches to his 1st Epistle

Why would the Author of 2nd Peter refers the churches to his 1st Epistle? If 2nd Peter was a forgery why would he tell them to go to the one Epistle that would reveal it ? Would not those who read them both know the differance?

(2 Peter 3:1) Beloved, I now write to you this second epistle (in both of which I stir up your pure minds by way of reminder), (NKJV)

Chapter 06 : Peter ministry was for Jewish believers

Peter's ministry was for Jewish believers just like Paul's ministry was for Gentiles (those who were not Jewish) this could explain why all church didn't had both 1st & 2nd Peter .

(Galatians 2:7-9) But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles), and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised. (NKJV)

Chapter 07: 2nd Peter is quoted by the Early Church

Although the Earliest Church Fathers of the 1st and 2nd Century never qouted 2nd Peter by name but they nevertheless quoted from this Epistle. Which shows there was a wide circulation among the churches of 2nd Peter and a acceptance of this Epistle being of Peter himself. Why would they circulate a forgery? While all the churches didn't use it, many did. And if it could be trance to the time of Peter then it would give some credit to Peter's authorship of this epistle as we will see.

A) Hippolytus (170 -236 AD) The Extant Works and Fragments of Hippolytus. (Cont.) Part II. - Dogmatical and Historical. Treatise on Christ and Antichrist. {", and when moved by Him the prophets announced what God willed. For they spake not of their own power (let there be no mistake as to that), neither did they declare what pleased themselves. "}

compare to

(2 Peter 1:21) for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit. (NKJV)

B) Tertullian (145-220 AD) The Prescription Against Heretics Chapter 1 {"that we ought not to be astonished at the heresies (which abound) neither ought their existence to surprise us, for it was foretold that they should come to pass;"}

compare to

(2 Peter 2:1) But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction. (NKJV)

C) Irenaeus (120-202 AD) Against Heresies Book 5 Chapter 28 {"This is an account of the things formerly created, as also it is a prophecy of what is to come. For the day of the Lord is as a thousand years;"}

compare

(2 Peter 3:8) But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. (NKJV)

Now the one about to quote next is Clement who was probably someone who knew Peter personally since he lived in the time of Peter and Paul. Paul knew him for he mentions him in his letter to the church of the Philippians.

(Philippians 4:3) And I urge you also, true companion, help these women who labored with me in the gospel, with Clement also, and the rest of my fellow workers, whose names are in the Book of Life. (NKJV)

Which we will see that Clement quotes 2nd Peter is a good evidence for 2 Peter being by Peter himself. Since it was written in the time Peter would of been alive.

D) Clement (30-100 AD) The First Epistle of Clement to the Corinthians Chapter 7 {"Let us turn to every age that has passed, and learn that, from generation to generation, the Lord has granted a place of repentance to all such as would be converted unto Him. Noah preached repentance, and as many as listened to him were saved."}

compare to

(2 Peter 2:5) and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly; (NKJV)

Notice that Clement said of Noah being a Preacher and this can only be found in 2 Peter where Clement got that form.

Chapter 08 : When Comparing 2 Peter and 1 st Peter you will see many similarities

When Comparing 2 Peter and 1 st Peter you will see many similarities in words , phrases and ideas which we will use to give internal evidence to his authorship.

A) Both Salutation says ("Grace and peace be multiplied")

(1 Peter 1:2) elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied. (NKJV)

(2 Peter 1:2) Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, (NKJV)

B) Both Letters claims to be by one who saw Jesus

(1 Peter 5:1) The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: (NKJV)

(2 Peter 1:16) For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. (NKJV)

C, D) Both Letters uses Peter's name as the author and mentions they are a Apostle of Jesus

(1 Peter 1:1) Peter, an apostle of Jesus Christ, To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, (NKJV)

(2 Peter 1:1) Simon Peter, a bondservant and apostle of Jesus Christ, To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ: (NKJV)

E) Both Mention the phrased " ceased or cease from sin "

(1 Peter 4:1) Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, (NKJV)

(2 Peter 2:14) having eyes full of adultery and that cannot cease from sin, enticing unstable souls. They have a heart trained in covetous practices, and are accursed children. (NKJV)

F) Both Epistle Speaks about the love of the Brethren

(1 Peter 1:22) Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, (NKJV)

(2 Peter 1:7) to godliness brotherly kindness, and to brotherly kindness love. (NKJV)

G) Both Epistle speak about Liberty

(1 Peter 2:16) as free, yet not using liberty as a cloak for vice, but as bondservants of God. (NKJV)

(2 Peter 2:19) While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. (NKJV)

Chapter 09 : Peter in Acts and 2 Peter uses many similarities

As we saw as in referance to 1st and 2nd Peter. One can say the same in reference to the Peter in Acts and the Peter in 2nd Peter they share same in words , phrases and ideas which gives internal evidence to Peter's authorship of 2nd Peter.

A) Both uses the phrase of "The Wages of iniquity or unrighteous "

(Acts 1:18) (Now this man purchased a field with the wages of iniquity; and falling headlong, he burst open in the middle and all his entrails gushed out. (NKJV)

(2 Peter 2:13) and will receive the wages of unrighteousness, as those who count it pleasure to carouse in the daytime. They are spots and blemishes, carousing in their own deceptions while they feast with you, (NKJV)

B) Both uses the phrase " Day of the Lord"

(Acts 2:20) The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD. (NKJV)

(2 Peter 3:10) But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. (NKJV)

And besides those two there are many other examples aswell .

Chapter 10 : The Author of 2nd Peter Speaks of the mountain of Transfiguration

I think this point is one of the most important points to link 2nd Peter to the authorship of Peter . The Author of 2nd Peter Speaks of his personal experience in the mountain of Transfiguration. Which is not found in 1 Peter or in the Book of Acts but was commanded by Jesus to Peter to speak about it after his resurrection . Peter was given a command to talk about it. Without 2nd Peter we see either a disobedience on Peter's part or a mistake in the New Testament which can not be easily done away with. This is why Our New Testament would be not complete without 2nd Peter and this is why 2nd Peter has to be authored by Peter himself.

(Matthew 17:9) As they were coming down from the mountain, Jesus commanded them, saying, "Don't tell anyone what you saw, until the Son of Man has risen from the dead." (WEB)

Mark 9:9 Now as they came down from the mountain, He commanded them that they should tell no one the things they had seen,

till the Son of Man had risen from the dead.

(2 Peter 1:18) We heard this voice come out of heaven when we were with him on the holy mountain. (WEB)

Chapter 11: We don't know who in the early church did not accept 2nd Peter

The Early church Father of History Eusebius tells us that some in the early church did not accept the authorship of Peter for 2nd Peter but he leave out in telling us who was it among them. So in not telling us who did not accepted 2nd Peter as Canonical makes any arguments against the Epistle of no effect. Is as if I tell you I have a wittness of a murder and I fail to tell you who is the wittness. Would such a statement be good evidence ? I think not.

Eusebius Church History Book 3 Chapter 3

{" ONE epistle of Peter, that called the first, is acknowledged as genuine. And this the ancient elders used freely in their own writings as an undisputed work. But we have learned that his extant second Epistle does not belong to the canon; yet, as it has appeared profitable to many, it has been used with the other Scriptures. The so-called Acts of Peter, however, and the Gospel which bears his name, and the Preaching and the Apocalypse, as they are called, we know have not been universally accepted, because no ecclesiastical writer, ancient or modern, has made use of testimonies drawn from them. But in the course of my history I shall be careful to show, in addition to the official succession, what ecclesiastical writers have from time to time made use of any of the disputed works, and what they have said in regard to the canonical and accepted writings, as well as in regard to those which are not of this class. Such are the writings that bear the name of Peter, only one of which I know to be genuine and acknowledged by the ancient elders."}

Notice him Mention "acknowledge by the ancients elders" We see Chapter 7 of this book 2 Peter was acknowledged by the ancients athough Eusebius was blinded to that fact.

Before we finish take in mine that 2nd Peter was written to Jewish Believers so the Epistle would of not have been circulated as much as the other Epistles of Paul would of been. Any way I believe in this little booklet I showed enough evidence for Peter Authorship of 2nd Peter and belonging in our Bibles. God Bless

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Written in Ephesus

1John 1:1
Who (which,whom, The One) is from the beginning, Whom (who,which, The One) we have heard, Who (which, The One) our eyes have seen, whom (who,Which, The One) we have looked at steadily for a time (gazed at, beheld) And (also) our hands have gripped (embrace, handle, touched) , about (concerning) the Word, the Life (The Word who gives life, The Word of Life, The Word who is The Life).

1John 1:2
And the Life was verified beyond doubt (manifested, demonstrated) and we have seen him and we are giving testimony of (witnessing about) him and we are announcing (telling) to you(p) the enternal (the) life, who is with (was with, was face to face with) the Father and was manifested to (in, by, for) us.

1John 1:3
That which we have seen (experience) and we have heard, we proclaim (we report , we declare) to you(p) , that you(p) also may have fellowship (communion) with us, and OUR(emphases) FELLOWSHIP (communion) IS WITH THE FATHER, AND WITH HIS SON JESUS CHRIST(Anointed, The Messiah) ;

1John 1:4
and these things we are writing to you(p) , that your(p) (our) joy may be made fulfilled (complete, full) .

1John 1:5
And this is the message that we have heard from Him, and we are informing (declaring ,reporting, showing) you(p) , that God is

light, and there is no darkness in Him at all ;

1John 1:6
If we are saying--`we having fellowship with Him,' and are walking in the darkness --we are lieing , and we are not carrying out (doing) the truth;

1John 1:7
And if we are walking in the light , as He is in the light--we are having fellowship one with another, and the blood of His Son who is Jesus Christ is cleansing (making clean, purging ,purifying) us from every (all) sin;

1John 1:8
if we are saying by word of mouth or by writing--`we have not sin,' we are leading ourselves astray (we are deceiving) , and the truth is not in us (we are not giving ourselves wholly to the truth) ;

1John 1:9
if we are confessing (if we have acknowledge) our sins, He is faithful and righteous (Just) that He will forgive us the sins, and cleanse (purge ,purify) us from every unrighteousness;

1John 1:10
if we say--`we have not sinned,' we are making Him God a liar and His word (sayings) is not in us.

Information about Text : Greek manuscripts has the Life for verse 2

1John 2:1
My little children, these things I am writing to you (p) , that you might not be sinning: and if any is sinning, an intercessor (advocate, entreater, Beside-caller, counsellor, Lawyer, a barrister) we have with the Father, Jesus Christ, a righteous one (JUST, just-one),

1John 2:2
and he is the atoning sacrifice (propitiation) for our sins, and not for ours(emphases) only, but also throughout the world (Gentiles , Nations).

1John 2:3
and in this we are knowing that we have known him, if we are keeping his commands (directions , precepts) ;

1John 2:4
The one that is saying, `I have known him,' and is not keeping his commands, he is (is being) a liar , and this one has not the truth (the truth of the God) in him ;

1John 2:5
And whoever continue in (may be keeping, may keep) his word, truly in this one (him) the love of God has been perfected (matured) ; in this we know that we are in him.

1John 2:6
The one saying that he or she is remaining in him , ought according as he walked also himself so to walk.

1John 2:7
Beloved ones (Brethren ,Beloved) , a new commandment I am not writing to you(p) , but an old command, that you(p) had from the beginning--the old command is the word that you(p) heard from the beginning;

1John 2:8
Again, a new commandment (direction, precept) I am writing to you, which thing is true in him and in you, because the darkness does pass away, and the true light does now shine;

1John 2:9
The one saying he is in the light and is hating his brother is in the darkness even until now.

1John 2:10
The one loving his brother, is remaining in the light , and there is not a stumbling-block (snare) in him ;

1John 2:11
and the one hating his brother, he is in the darkness , and he does walk (is about treading) in the darkness , and he has not known (does not preceived, is not aware) where he is going (does go) , because the darkness has (did) blinded his eyes.

1John 2:12
I am writing to you, little children ! (little offsprings), because (seeing that) your (p) sins have been (having been) forgiven through (because of) his name;

1John 2:13
I am writing to you (p) , fathers, because you have known him who is from the beginning; I write to you, young men, because you (p) have conquered (overcome) the wicked one (the evil) . I writen to you, little boys and girls (little youths , little children), because you (p) have known the Father:

1John 2:14
I writen to you (p) , fathers , because you have known him (The One) who is from the beginning; I writen to you, young men, because (seeing that) you (p) are strong (strong ones), and the word of God does remain (is remaining) in you (p) , and you have conquered (overcome) the wicked one (the evil) .

1John 2:15
Do not Love the world, nor the things in the world (system) ; if any one does love the world, the love of the Father is not in him,

1John 2:16
because all that is in the world--the desire of the flesh, and the desire of the eyes, and the pride (ostentatiousness) of this (of the) life--is not from (out) the Father, but from (out) the world,

1John 2:17
and the world does pass away, and the desire of it, and he who is doing the will of God, he does remain forever (to the age).

1John 2:18
Little boys and girls (Little youths) , it is the last hour; and even as you heard that the Antichrist is coming (does come) , even now antichrists have become (have come to be) many--where by we know that it is the last hour;

1John 2:19
They came out (went forth out) out of us , but they were not of us, for if they had been of us, they would have remained with us; but--that they might be manifested that they are not all of us.

1John 2:20
But (And) you (p) are having (have) the (an) Anointing from the Holy One, and you are aware (you have perceived, you know) of all these things ;

1John 2:21
I did not write to you(p) because you have not known the truth, but because you have known it(f) , and because no lie is of the truth.

1John 2:22

Who is the liar, except he who is denying that Jesus is the Christ? this one is
the antichrist who is denying (one -disowning) the Father and the Son;

1John 2:23
every one who is denying the Son, neither has he the Father, he who is
confessing the Son has the Father also.

1John 2:24
Therefore, as for you(p) , let that remain in you(p) which you(p) heard from the
beginning. If that which you(p) heard from the beginning remains in you(p) ,
you(p) also will remain in the Son, and in the Father.

1John 2:25
and this is the promise that He did promise us (you) eternal life (the life of the
age-enduring, everlasting life).

1John 2:26
These things I did write to you concerning those leading you astray;

1John 2:27
As for you(p) , the Anointing (Anointment) which you(p)
received (you got , you obtained) from him is remaining (remains) in you(p) ,
and you(p) don't need for anyone to teach you(p). But as his Anointing teaches you(p)
concerning all things, and is true, and is no lie, and even as he taught you(p) , you(p)
will remain in him.

1John 2:28
And now, little children (little offsprings) , be remaining (remain) in him, that
whenever (when) he be manifested (appear), we may have boldness, and may
not be ashamed (put to shame) before him, in his presence;

1John 2:29
if you aware (you are perceiveing) that he is righteous (Just) , you know
(you are knowing) that every one doing righteousness (Justice) , has been
begotten out of him .

Information about Text :

Verse 4 the truth of the God is in The Concordant Greek Text 1975 and Scriverners Textus Receptus 1894 does not have it.

Verse 7 Scriverners Textus Receptus 1894 has adelphoi Brethren others like The Concordant Greek Text 1975 have agapEtoi Beloved

Verse 13 paidia is used in verse 13 and not teknia which verse 12 uses for little children, The first two times John tells of writting is uses the word graphO and in the third time he uses the word egrapsa but in the Scriveners Textus Receptus the word graphO is used all three times .

Verse 14 in some interlinear Bibles instead of verse 13 having {"I write to you, little boys and girls (little youths , little children), because you (p) have known the Father:"} you would find this passage in verse 14 maybe is due to the fact that graphO is not used in verse 14 but only egrapsa for write . I don't know but this is my guess.

Verse 19 Vincent New Testament Word Studies states YE KNOW ALL THINGS (οιδατε παντα). The best texts read παντες, ye all know; in which case the connection is with the following clause: "I have not written unto you because ye know not the truth, but because ye know it."

Verse 25 : Some manuscripts has you instead of us.

Verse 27 : He taught you not it taught you . The Anointing is the Holy Spirit .
A Person not a it. Just like one would not call Jesus a it so one should not call the Holy Spirit a it.

1John 3:1

See (Perceive, Behold, be perceiving) what love (what manner of love) the Father has given to us, that we are called (that we are being called, that we should be called) children of God ; because of this the world does not know us, because it did not know Him;

1John 3:2
Beloved, now, we are the children (the sons ,offspring) of God , and it has not yet been manifested (appear) what we shall be, and we know that when he is manifested, we shall be like him , because we shall see (We shall be viewing ,We shall be seeing) him as he is;

1John 3:3
and everyone who is having this hope in (on) him (Jesus Christ) , is purifying himself (making himself holy) , even as he (that one, Christ Jesus) is pure.

1John 3:4
Everyone in the habit of commiting sin (iniquity, missing the mark of Holiness) Also breaks the law (commits lawlessness) because Sin means (is) the breaking (the violation) of the law .

1John 3:5
And you(p) have known (are aware) that he (that one, Christ) was manifested (that he had appeared ,been revealed, had become visible, had become known) that he might take our sins away,(to take up our sins, bear our sins) and there is no sin in him (sin has no place in him) ;

1John 3:6
Everyone who keeps on abiding (remains, in union with him) in him does not keep on sinning (is practising sin) ; every one who is in the habit of sinning, has not seen him, nor has ever known him.

1John 3:7
Little children, let no one continue to lead you astray (deceive, entice) ; he who does righteousness (what is just, what is right, what is good) is righteous (Just, good) , even as he (Christ) is righteous (Just, good).

1John 3:8
Anyone (he , who, the one) practicing sin (in the habit of sin) is of the devil (is a child of the devil) , because the devil has been sinning from the beginning ; This was the reason the Son of God was manifested (has appeared, made visible) , in order to destroy (break up, dissolve , undo, loosen, untie) the works (acts, business, employment) of the devil;

1John 3:9
Everyone who has been born (begotten , born out) of God, he can not practise sin (go on sinning, living in a sin, habitually in sin, refuses to practice sin) , because his seed (offspring,) does remain in him , and he is not able to continue sinning (can not go on sinning) , because he has been begotten (born) of God .

1John 3:10
The children of God , and the children of the devil are manifest in this (by this , through this) ; everyone (all, anyone) who is not practicing (not in the habit of) righteousness (what is right) , is not of God, and (nor, also) he (the one , anyone) who is not loving his brother (fellow believer) ,

1John 3:11
Because (For) this is the message (command, commandment ,order) that you did hear from the beginning, that we should (that we may be , habitaully) love (loving) one another,

1John 3:12

not as Cain who was of the evil one , and he did cut his brother's throat (slaughter ,slay his brother, butcher his brother) , and why (wherefore) did he slay him? because his works (actions, deeds) were evil, and those of his brother righteous (good, right) .

1John 3:13
Do not marvel (be surprize) , my brethren (brothers) , if the world (system) does hate you (is hating you, detest you , pursues you with hatred);

1John 3:14
We know (have perceived, are aware) that we have passed out of (departed from) spiritaul death into (to) the spiritaul life, because we love the brethren; he who is not loving his brother does remain (is staying) in spiritaul death.

1John 3:15
Everyone (Whosoever, all) who is hating his brother, is a murderer (man-killer, manslayer) and you have known that no murderer has everlasting life (life age-during) remaining (staying) in him ,

1John 3:16
In this (Hereby) we have known (perceive) the love of God (What love is), because he (Christ) did lay down his life for us , and we should (ought) to lay down our lives for the brethren ;

1John 3:17
But whoever has this world's goods (wealth, resources, things which life can be sustianed, the necessaries of life) and sees (beholds) his brother having need (being in want of) , and shuts up his bowels of compassion (his compassion, his pity, his sympathy) from him. How can this person claim that the love of God does remain (is staying) in him?

1John 3:18
My little children (little offspring, children) , let our love not be in word nor in tongue, but in action (work, word) and truth!

1John 3:19
And in this (by this) we know (will know) that we are of the truth , and we shall assure (persuade) our hearts before Him (in his presence) ,

1John 3:20
God is greater than our heart (Conscience, mind) , and He does know all things ,even if our heart (Conscience, mind) might condemn (blame, accuse) us.

1John 3:21
Beloved, if our heart (Conscience, mind) does not condemn (blame, accuse) us, we have boldness (confidence) with regard to (toward) God,

1John 3:22
and whatever (whatsoever) we might (may) ask (habitually request) , we receive (will receive) from Him, because we keep his commands (commandments) , and we do (we practise regularly) the things that are (what is) pleasing in his sight (before Him, in his presence, in God's eyes) ,

1John 3:23
and this is His commandment (command) , that we should believe (trust) in (on) the name of his son Jesus Christ, and that we might habitually love one another, even (just) as He did gave this commandment to (for) us ,

1John 3:24
and he who is keeping His commands (commandments), in Him (God) remains (abides, dwells) , and He (God) in him; and in this way (and by this) we know that He does remain in us, from the Holy Spirit which (that, whom) He gave

(has given) us.

Information about Text :

Verse 9 speaks about the inner man or person. A christian may sin as we see in 1 John 1:7-9, 2:1 but he or she will not abide in sin or better said enjoy his or her sin in full capacity , his or her sin will not be enjoy by his or her full being . There is a new nature in him or her , that does not allow him or her to enjoy his or her sin done in the body .

Verse 24 "Therefore let God be a home to you, and you be the home of God: abide in God, and let God abide in you" (Bede)

1John 4:1
Beloved, don't trust (believe) every (all) spirit , but prove (test) the spirits, if they are of God , because many false prophets have gone into the world;

1John 4:2
In this you will know the Spirit of God; every spirit that does confess Jesus Christ having come in the flesh is of God,

1John 4:3
and every (all) spirit that does not confess (acknowledge, declare openly) Jesus Christ having come in the flesh is not of God and this is that spirit of The Antichrist, which you heard that will come, and now is already in the world.

1John 4:4
You are from God (You belong to God) , little children, and have overcome them; because greater is He who is in you, than he who is in the world.

1John 4:5
They are of (belong to) the World (System, worldly economy) ; because of this, they speak from (of, out of) the World's resources and the world does hear them;

1John 4:6
We are of (belong to) God ; he who knows God does hear us and he who is not of God, does not hear us; from this we have personal knowledge of the Spirit of the truth, and the Spirit of the error (deception).

1John 4:7
Beloved, love one another, because love is of God (flows from God), and everyone (all) who loves, has been begotten of (is born) God , and does know God;

1John 4:8
he who does not love (habitually loves), does not know God (did not know God, never knew God) , because God is love.

1John 4:9
In this was manifested the love of God in us, because God has sent His only begotten (unique) Son into the world, that we might live through him;

1John 4:10
In this is the love , not that we loved God, but that He did love us, and did send His Son a propitiation (the means of appeasing , atonement, forgiveness, atoning sacrifice, a calming down of wrath from God) for our sins.

1John 4:11
Beloved, if (because) God thus loved us, we also owe (ought , should show) this love (keep on loving) to one another ;

1John 4:12

No one has ever seen God (God the Father as in John 1:18 or God the Trinty in all his glory and majesty) ; But (if) we love one another, God does remain (does stay, has his dwelling) in us , and His love is (is being) perfected in us;

1John 4:13
And this (In this) is how we know that we are remaining in (union with, within the midst of) Him , and He in us, because of (on account of) his Spirit which he has given us .

1John 4:14
And we have seen and do testify (are testifying) , that the Father has sent the Son as the Saviour of the world (the elect, gentiles, nations, humanity);

1John 4:15
which if confesses (comes within agreement) that Jesus is God the Son (the Son of God, the Son the God, the Son which is God) , God does remain (is remaining) in him , and he in God;

1John 4:16
and we have known and believed (trust) the love that God has for (in, into) us; God is love, and he who is remaining in that (this ,the) love ,he is remaining (does remain) in God , and God in him.

1John 4:17
In this (Herein) , love has been perfected with (in, through, by) us, that we may have boldness in the day of the judgment, because even as He Christ or God is, we also are in this world;

1John 4:18
Love is not in fear (There is in love no fear, There is no fear in love) , but perfect love (love that has been perfected)does cast out (throws out) fear, because fear has punishment, and he who is fearing has not been made perfect (been perfected) in love;

1John 4:19
We have been given the ability (been able) to love him (We love him) , because He first loved us;

1John 4:20
if any one says I love God and he hates his brother , he is a liar ; for he who is not loving his brother whom he has seen, how is he (cannot be) able to love God whom he has not seen?

1John 4:21
and this is the command (commandment, order, charge ,rule) we have from Him (God or Christ) , that he who is loving God, also should love his brother.

Information about Text :

Verse 1 -3 speaks of the doctrine of the incarnation that Jesus Christ when he came into the world was God in human flesh . See John 1:1-3, 10, 14. This is what John is state the spirit which is of God is always confess and those who are of AntiChrist do not want to confess.

Verse 20 Some Manuscript has how these are S, B ,Psi, 630, 1739, 2495,syr(h), cop (south), while others has not these are 048,33,81,104,614,945,1241,1881, Byz,Lect, Lat, vg, Syr(p) cop(North) instead of how .

1John 5:1
Every one who is believing (trusting) that Jesus is the Christ (The Messiah, Anointed one, the chosen one) , of (out of, from) God The Father, he has been begotten (fathered by God, born of God, a child of God) , and every one (all) who is loving Him The Father who did beget , does love also him The Christian who is (the person, the child who is) begotten of Him The Father:

1John 5:2
In this (hereby) we know (Learn to know, come to know, perceive) that we love the children of God, when we love God, and keep on doing (do, obey) his commands(p) (the commandments);

1John 5:3
For the love of God is this , that we keep on keeping (continue to keep) his commands , and His commands are not difficult to fullfill (grievous, cruel, heavy, burdensome, oppressive, weighty);

1John 5:4
Because every one who is begotten (born, a child) of God is a conqueror over (does overcome, conquers) the world (system, secular realm) , and this is the victory that did overcome (that does overcome) the world--our faith (trust, belief, confidence);

1John 5:5
Who is the one conquering (overcoming, being victorious over) the world, is it not he who is believing (trusting, having faith) that Jesus is the Son of God (The Son the God, The Son who is God ,God's Son , God the Son) ?

1John 5:6
This is the one who did came by means of (by, through) water and blood, Jesus Christ, not only in (by) the water , but in (by) the water and the blood; and the Spirit himself (who) is testifying, because the Spirit is the truth,

1John 5:7
because there are three who are testifying in heaven, the Father, the Word, and the Holy Spirit, and these three are one; (For there are three that testify:,And it is the Spirit that bears witness, because the Spirit is the truth.)

1John 5:8
and there are three who are testifying in the earth , the Spirit (the Holy Spirit, the breath) , and the water, and the blood, and these three are in agreement (these three are one, in the midst of one, are for one thing, agree in one, agree as one).

1John 5:9
If we receive the testimony of men (humans) , the testimony of God the Father is greater, because this is the testimony of God that He has testified concerning his Son.

1John 5:10
He who is believing (trusting) in the Son of God, has the testimony in himself; he who is not believing God, has made (called, named) Him God a liar , because he has not trusted (believed) in the testimony that God has testified concerning His Son;

1John 5:11
and this is the testimony, that God did give to us everlasting life (that life age-during, unending life, eternal life) and this life is in His Son;

1John 5:12
he who has (is having, have) the Son, has this (the) life; he who does not have the Son of God, has not this life.

1John 5:13
These things I did write to you who are believing (trusting) in the name (person, authority) of the Son of God, that you know you have everlasting life (life age-during ,unending life, eternal life) , and that you might continue to believe (trust) in the name of the Son of God.

1John 5:14
And this is the boldness that we have toward (face to face with) Him , that if one ask anything according to his will (pleasure, desire), He does hear us,

1John 5:15
and if we know that He hears us about what we ask, we know that we have the requests (the petitions) that we have ask from Him.

1John 5:16
If any one sees (knows of, notices) his brother (fellow believer) sinning a sin not leading to enternal, spiritaul or physical death (which is not worthy of death), he shall intercede (pray, keep on asking, repeatedly make request) , and He God shall give to him life to those sinning a sin not leading to enternal, spiritaul or physical death ; there is sin leading to death, about such I do not speak concerning it that he should intercede about that sin;

1John 5:17
All unrighteousness (injustice, wrongdoing, moral wrongfulness, inquity, wickedness) is sin, and there is sin not leading to enternal, spiritaul or physical death.

1John 5:18
We have known that every one who has been born (begotten) of God is not practicing sin (in the habit of sinning, sinning , missing the mark of holiness, does not keep on sinning) , but he who was born (begotten) of God keeps himself, But one who is born of God keeps him, and the evil one does not cling to (touch, grasp, takes hold of, kindle) him;

1John 5:19
We do know that we belong to (are of) God , and the whole world (system, nations, the unsaved) does lie in (is held in subjection by the) evil(s) (wickedness, evil one, wicked one)

1John 5:20
And we know that the Son of God has come, and has given us a mind in order that we should know Him who is true, and we are in Him who is true , threw (in) His Son Jesus Christ; this is the one true God (this is the true God , This one is the true God) and Everlasting Life! (the life age-during!)

1John 5:21
Guard yourselves (keep yourselves, avoid, shun, flee) little children from the idols (everything which occupies the place of God)! Amen.

Information about Text: Verses 1 & 2 John repeats himself in reverse order. Repeating is a way of showing the importance of the point being made. Instead of using bold letters or underlining the sentance Jews would repeat themselves this is found all threw the Old & New Testament. Examples : Nahum 1:2, 2 Corinthians 12:2-4.

Verse 7 While there are not many manuscripts that show this verse there is a reason for choosing this verse in this English Transaltion and leaving the others as on the side the first English Bible had the threefold wittness which we call the Wycliffle's Bible in 1382. {"For thre ben, that yyuen witnessing in heuene, the Fadir, the Sone, and the Hooli Goost; and these thre ben oon."} Jerome from not having this wittness change his opion to include it in the Vulgate. What led him to that change of idea. Maybe he knew something that we do not . John Calvin tells us why he believed in this verse should be in our bible in his commentary on 1 John {"The whole of this verse has been by some omitted. Jerome thinks that this has happened through design rather than through mistake, and that indeed only on the part of the Latins. But as even the Greek copies do not agree, I dare not assert any thing on the subject. Since, however, the passage flows better when this clause is added, and as I see that it is found in the best and most approved copies, I am inclined to receive it as the true reading."} Maybe there was many manuscipt at that time which had it that way. What happen if the Great fire of London 1666 was the cause the few copies we have. Also Desiderius Erasmus who by the way was no believer in the Trinity according to Luther in his Table Talk in article 679 he states {"Erasmus was poisoned at Rome and at Venice with epicurean doctrines. He extols the Arians more highly than the Papists; he ventured to say that Christ is named God but once in St John, where Thomas says: “My Lord and my God.”"} And in

his in his first Edition of the Texus Receptus did not have it but latter felt he must put it in his text. What led him to that conclusion? John Wycliffle, John Calvin , John Wesley, John Gill and many other great commentators hold this verse as it were in high esteem. John Calvin and John Wesley said in there time the best manuscript included it in their transaltion . Where they lieing to us ? I think not. While others say the proff is that it wasn't included in the 1st edition of the Texus Receptus I would say the proff is found that it was included in the other editions . The Normal thing to do is to make the 2nd Edition of a Book better than the 1st Edition not do the reverse. You put things you left out which should of been in , and you take out what should of not been there in a 2nd and 3rd Edition. As of Now we only know a few Manuscripts which has the threefold Wittness which are 61, 88margin, 221margin, 429margin, 629, 636margin, 918, 2318, most lat later vg. And Some early Fathers who qouted this passage like Cyprian in his Treatise On the Unity of the Church states {"and again it is written of the Father, and of the Son, and of the Holy Spirit, "And these three are one."} Those who reject the threefold Wittness would also reject this passage as being written by Cyprian and say it was added on to the text .The Question should be ask by who? Do we have a wittness to such claims .Stating I saw Someone adding this in the early church Father Text . What about Tertullian in AGAINST PRAXEAS chapter 25 {"Thus the connection of the Father in the Son, and of the Son in the Paraclete, produces three coherent Persons, who are yet distinct One from Another. These Three are one essence, not one Person, as it is said, “I and my Father are One,"} Why was it not used to defend the doctrine of the Trinity against Arian . John Gill states {"yet not cited by them, they having Scriptures enough without it, to defend the doctrine of the Trinity, and the divinity of Christ:"}

Verse 10 made him a liar compare to chapter 1:10 not that God is a liar but that person is calling or naming God a liar. In many respect he is calling God what Jesus called the devil in John 8:44. which we have no right to do.

Verse 14 compare to 3:21-22

Verse 16-17 Some have taken this passage to mean a sin that kills a believer spiritaully because he keeps it and does not want to confess it and forsake it . There is a differance in struggling with a sin that one at times might fall into and one loving that sin so much he or she would not want to get rid of. Others have taken this passage to mean about sin that may cause your own death as in the case of Acts 5 and 1 Corithians 11. Where people have sin against God and died for it on the spot. Others have taken this passage to mean a sin that would led to enternal death . Where the person who commits and abides in such sins would die and be lost forever in hell. Example of this is loosing your faith in Jesus and going after a do it yourself righteousness religion like Judism, Jehovah wittness or Islam Whatever your point of view on this passage I have translated it so all three points can be accounted for .Because death can be taken to mean all three .
Verse 18 There are differant Manuscripts reading : one states The one who is born of God Keeps him : A* , B, 614, 2495, lat vg syr(h) cop(north)
and the other one reads the other states the one who is born of God keeps himself: S, Ac , K, P, Psi, 33, 81 , 630 ,945 ,1241, 1739, 1881 , Byz, Lect, syr(p), cop(south)
Verse 19 Evil is singler mostlikely in referance to Satan. Evil one or Wicked one might be in referance or evil .
Verse 20 Bruce M. Metzger in his A TEXTUAL COMMENTARY ON THE GREEK NEW TESTAMENT states {"After ὁ υἱὸς τοῦ θεοῦ ἥκει several Latin witnesses (vg Julianus of Toledo) add, without Greek authority, the following doctrinal expansion: et carnum induit nostri causa et passus est et resurrexit a mortuis; adsumpsit nos et dedit … ("[The Son of God has come] and was clothed with flesh for our sake, and suffered, and arose from the dead; he has received us and given …")."}

Verse 21 Vincent Marvin in his Word Studies in the New Testament states {"Idols (εἰδώλων) Strictly, images. The command, however, has apparently the wider Pauline sense, to guard against everything which occupies the place due to God."}

{2 John}

2Jo 1
The senior (Elder) to the chosen (elect) lady (mistress) and for the children of her whom I am loving in the truth and not I only but also (and) all the ones having known the Truth;

2Jo 2
Because of (Thru) the Truth that dwell in us and with us which shall be into the eternity.

2Jo 3
Grace , Mercy , and Peace shall be (shall come to pass, or would fallow) with you from God the Father and the Lord (Master)

Jesus Christ (Anointed ,Messiah) Son of the Father in Truth and Love.

2Jo 4
I rejoiced (I was joyed, calmly happy) very much (Very) that I have found out of (That) your children are occupied (walk) in Truth according as we have received a commandment (precept, direction) from the Father.

2Jo 5
And Now I am asking you lady, not as though I wrote to you a new commandment but one which we had from original (beginning) That we may be loving (may love) one another.

2Jo 6
And this is the Love that we may be occupied with (walk, we may be about treading) according to his commandments ,and this is the commandment according as you hear from the first (original , beginning) that in the same you may be walking in it.

2Jo 7
Because many imposters (deceivers, strayers) entered into the world (system,) the ones never professing Jesus Christ have come in the Flesh this is the imposter and the antichrist (An opponent of the Messiah, substitute Anointed).

2Jo 8
Take heed to yourselves to the intent that we lose not those things which we work for but that we receive (take) full reward. (Wages, hire, pay for service)

2Jo 9
Whosoever that violates a command (transgresses) and not remaining in the teaching (doctrine) of the Messiah (Christ , Anointed), has not communion with God .The one remaining in the teaching of the Messiah, this one has both communion with the Father and the Son.

2Jo 10
If anyone comes to you and has not this teaching do not receive that person into your home neither bid him well (don't bid him God speed, don't tell him farewell, don't tell him greetings).

Manuscripts and Greek Information
Translated from Scriveners Textus Receptus 1894

Bible Study Notes

Verse 7
Come in the flesh, or Jesus who came to earth is truly God and truly man according to John 1:1-3,14

Verse 10
The church services was done in the House of many believers and to receive such a person was as stating you approve of their beliefs aka doctrines. see Ac 20:20 ,1Co 16:19, Col 4:15, Phm 2

{3 John}

3Jo 1
The senior (elder) to Gaius this beloved whom I am loving in Truth.

3Jo 2
Beloved ! Concerning (about) all I am praying (will, wishing, desiring) to God about you to travel well and to be in health inasmuch (Just, according as) even as your soul is prospering.

3Jo 3
I rejoiced greatly (Very much) because the coming of the brothers and them testifying of the Truth that dwells in you even as you walk in the truth.

3Jo 4
Greater joy cannot be found than to hear of my children walking in the truth.

3Jo 5
Beloved! Faithfully you are doing whomsoever you are engaged in ministering

about (to toil) unto the brothers even (or, and) unto the strangers. (Lodgers)

3Jo 6
toWho has testify (witness) of your love in the presence of the church (assembly) whom, well you will do to send them on their way in a manner worthy of God (Godly manner) .

3Jo 7
For the sake of the name of him, they came out getting nothing (no support) from the Gentiles (pagans, nonbelievers, nations).

3Jo 8
We then should receive such ones, that we may become fellow workers to the truth.

3Jo 9
I did write to the church (assembly): but Diotrephes, who is ambitious for special honor (loves to take the lead among them) does not receive us.

3Jo 10
Because of this, if I do come, I will cause him to remember his acts (works) which he is doing speaking wicked gossip (Bubbling) about us ; and not being content with this , neither he is receiving the brothers and anyone who would he is forbids them and cast them out of the church.

3Jo 11
Beloved never mimic (copy, fallow) that which is evil but that which is good, the one doing good belongs to God and the one doing evil has not seen (behold, perceive ,see) God.

3Jo 12
Demetrius has been well reported of by all men and of the truth itself also we are wittiness and you are aware that the testimony of us is true.

3Jo 13
I had much to be writing but I am not willing through ink and reeds (pen) write unto you.

3Jo 14
And I am expecting to shortly see you and mouth to mouth we shall speak. The friends sends you greetings, Greet the friends according to their name.

Manuscripts and Greek Information:

Translated from Scriveners Textus Receptus 1894, and Novum Testamentum Gracece 21, and 26 edition.

Verse 1
Gaius name means lord; an earthly man, the Greek form of Caius

Verse 9
Diotrephes name means nourished by Jupiter, or nourished by Zeus

Verse 12
Demetrius name means belonging to corn, Demeter or to Ceres,

Verse 13
Reeds was used in the time of John to write "(the plant or its stem, or that of a similar plant)" Strong's Note

_____

Mr Kakoulides Epistle of Jude
Harris Kakoulides translation of Jude with Notes and Answerd Questions

Jude
Scroll Introduction of Jude
Author:
Jude the brother of Jesus Christ and brother of James (Mr 6:3; Jude 1)
In Church History you will always find two camps about this epistle those who thought highly of it and those who rejected it as being written by anybody named Jude. I personally believe it was written by Jude the brother of James and Jesus Christ. And should be study as scripture. We know the Person who wrote this Epistle was not a Apostle due to the fact that he tells us in verse 17 to remember the words of the Apostles of our Lord Jesus Christ. If he was a Apostle , I would he not include himself as a Apostle .This is why I do not think it was written by any Apostle but a Brother of the Lord Jesus Christ because this letter was accepted by the Early Canon of Scripture
The Following are some qoutes from Church History .
In The Muratorian Canon written about 150 -170 AD Speaks of Jude as being accepted as scripture {"The Epistle of Jude indeed and the two with the superscription, "Of John," are accepted in the General Church"}
Eusebius early church historian said about Jude 's letter being one of the disputed writtings in Church History Book 2 Chapter 23{" regard to James, who is said to be the author of the first of the so-called catholic epistles. But it is to be observed that it is disputed; at least, not many of the ancients have mentioned it, as is the case likewise with the epistle that bears the name of Jude, which is also one of the seven so-called catholic epistles. Nevertheless we know that these also, with the rest, have been read publicly in very many churches."}

And in
Book 3 Chapter 25 of his Church History {" Among the disputed writings, which are nevertheless recognized by many, are extant the so-called epistle of James and that of Jude, also the second epistle of Peter, and those that are called the second and third of John, whether they belong to the evangelist or to another person of the same name. "}

Eusebius also gives a account of the grandchildren of Jude in Book 3 Chapter 19 & 20 of his Church History {"But when this same Domitian had commanded that the descendants of David should be slain, an ancient tradition says that some of the heretics brought accusation against the descendants of Jude (said to have been a brother of the Saviour according to the flesh), on the ground that they were of the lineage of David and were related to Christ himself. Hegesippus relates these facts in the following words."Of the family of the Lord there were still living the grandchildren of Jude, who is said to have been the Lord's brother according to the flesh. Information was given that they belonged to the family of David, and they were brought to the Emperor Domitian by the Evocatus. For Domitian feared the coming of Christ as Herod also had feared it. And he asked them if they were descendants of David, and they confessed that they were. Then he asked them how much property they had, or how much money they owned. And both of them answered that they had only nine thousand denarii, half of which belonged to each of them; and this property did not consist of silver, but of a piece of land which contained only thirty-nine acres, and from which they raised their taxes and supported themselves by their own labor."
Then they showed their hands, exhibiting the hardness of their bodies and the callousness produced upon their hands by continuous toil as evidence of their own labor.And when they were asked concerning Christ and his kingdom, of what sort it was and where and when it was to appear, they answered that it was not a temporal nor an earthly kingdom, but a heavenly and angelic one, which would appear at the end of the world, when he should come in glory to judge the quick and the dead, and to give unto every one according to his works. Upon hearing this, Domitian did not pass judgment against them, but, despising them as of no account, he let them go, and by a decree put a stop to the persecution of the Church. But when they were released they ruled the churches because they were witnesses and were also relatives of the Lord. And peace being established, they lived until the time of Trajan. These things are related by Hegesippus. Tertullian also has mentioned Domitian in the following words: "Domitian also, who possessed a share of Nero's cruelty, attempted once to do the same thing that the latter did. But because he had, I suppose, some intelligence, he very soon ceased, and even recalled those whom he had banished." But after Domitian had reigned fifteen years, and

Nerva had succeeded to the empire, the Roman Senate, according to the writers that record the history of those days, voted that Domitian's honors should be cancelled, and that those who had been unjustly banished
should return to their homes and have their property restored to them. It was at this time that the apostle John returned from his banishment in the island and took up his abode at Ephesus, according to an ancient Christian tradition."}

Augustine quotes from Jude as being scripture when speaking in Correction of the Donatist Chapter 11 {" but he is not a partaker of the divine love who is the enemy of unity. Therefore they have not the Holy Ghost who are outside the Church; for it is written of them, "They separate themselves being sensual, having not the Spirit.""}

And when stating the New Testament books Augustine's On Christian Doctrine Book 2 Chapter 8 he states {" That of the New Testament, again, is contained within the following:- Four books of the Gospel, according to Matthew, according to Mark, according to Luke, according to John; fourteen epistles of the Apostle Paul-one to the Romans, two to the Corinthians, one to the Galatians, to the Ephesians, to the Philippians, two to the Thessalonians, one to the Colossians, two to Timothy, one to Titus, to Philemon, to the Hebrews: two of Peter; three of John; one of Jude; and one of James; one book of the Acts of the Apostles; and one of the Revelation of John. "}

He also calls Jude a Apostle in City of God Book 15 Chapter 23{"Let us omit, then, the fables of those scriptures which are called apocryphal, because their obscure origin was unknown to the fathers from whom the authority of the true Scriptures has been transmitted to us by a most certain and well ascertained succession. For though there is some truth in these apocryphal writings, yet they contain so many false statements, that they have no canonical authority. We cannot deny that Enoch, the seventh from Adam, left some divine writings, for this is asserted by the Apostle Jude in his canonical epistle."}

Luther did not believe this epistle was written by Jude the Apostle but a disciple of Jude and he calls Jude's Epistle a extract or a copy he states in his Preface To The Epistles Of Saint James And Saint Jude {"Concerning the Epistle of St. Jude, no one can deny that it is an extract or copy from St. Peter's second epistle, so very like it are all the words. He also speaks of the apostles as a disciple coming long after them, and quotes sayings and stories that are found nowhere in the Scriptures. This moved the ancient Fathers to throw this Epistle out of the main body of the Scriptures. Moreover, Jude, the Apostle, did not go to Greek-speaking lands, but to Persia, as it is said, so that he did not write Greek. Therefore, although I praise the book, it is an epistle that need not be counted among the chief books, which are to lay the foundation of faith. "}

While Luther rejected it as scripture John Calvin accepted it as scripture and spoke very highly of it in his Commentary on Jude {"Though there was a dispute among the ancients respecting this Epistle, yet as the reading of it is useful, and as it contains nothing inconsistent with the purity of apostolic doctrine, and was received as authentic formerly, by some of the best, I willingly add it to the others."}

Date:
68 A.D If it would of been written After the destruction of the Jewish Temple , Jude would of no doubt of mention it as an example .

Purpose:
Verse 3 To exhort the church that they should earnestly contend for the faith which was once delivered unto the saints.

Would it be fair to say that "2 Peter" and "Jude" are the two least read books of the New Testament? What are the problems with these two books?

I would disagree .

Actually they were use by the early church even if they didn't refer to them by named. Let's talk about Jude first then a video link of a video I did a time back about 2 Peter

In Church History you will always find two camps about this epistle those who thought highly of it and those who rejected it as being written by anybody named Jude. I personally believe it was written by Jude the brother of James and Jesus Christ. And should be study as scripture. We know the Person who wrote this Epistle was not a Apostle due to the fact that he tells us in verse 17 to remember the words of the Apostles of our Lord Jesus Christ. If he was a Apostle , he would include himself as a Apostle .This is why I do not think it was written by any Apostle but a Brother of the Lord Jesus Christ because this letter was accepted by the Early Canon of Scripture The Following are some quotes from Church History .

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He also calls Jude a Apostle in City of God Book 15 Chapter 23{"Let us omit, then, the fables of those scriptures which are called apocryphal, because their obscure origin was unknown to the fathers from whom the authority of the true Scriptures has been transmitted to us by a most certain and well ascertained succession. For though there is some truth in these apocryphal writings, yet they contain so many false statements, that they have no canonical authority. We cannot deny that Enoch, the

seventh from Adam, left some divine writings, for this is asserted by the Apostle Jude in his canonical epistle."}

Luther did not believe this epistle was written by Jude the Apostle but a disciple of Jude and he calls Jude's Epistle a extract or a copy he states in his Preface To The Epistles Of Saint James And Saint Jude {"Concerning the Epistle of St. Jude, no one can deny that it is an extract or copy from St. Peter's second epistle, so very like it are all the words. He also speaks of the apostles as a disciple coming long after them, and quotes sayings and stories that are found nowhere in the Scriptures. This moved the ancient Fathers to throw this Epistle out of the main body of the Scriptures. Moreover, Jude, the Apostle, did not go to Greek-speaking lands, but to Persia, as it is said, so that he did not write Greek. Therefore, although I praise the book, it is an epistle that need not be counted among the chief books, which are to lay the foundation of faith. "}

While Luther rejected it as scripture , John Calvin accepted it as scripture and spoke very highly of it in his Commentary on Jude {"Though there was a dispute among the ancients respecting this Epistle, yet as the reading of it is useful, and as it contains nothing inconsistent with the purity of apostolic doctrine, and was received as authentic formerly, by some of the best, I willingly add it to the others."}

Jude}
Jude 1
Jude (Judas, Judah) a slave of Jesus Christ (Anointed) and brother of James, to the ones who have been sanctified (made holy, beloved,having been loved) by God the Father ,and having been kept in Christ Jesus and called .

Verse1
Other manuscripts have beloved or having been loved instead sanctified.

Jude 2:
Mercy, peace and love be increase (multiplied, abound) unto you.

Jude 3
Beloved (loved ones), when all steady effort (diligence) I gave to be writing to you about our common salvation, I was constrained to write to you (I have been obliged ,it was necessary for me, had need to write to you ,I felt I had to write to you) entreating (exhorting) you that you be (that you should be) defending (contending) for the faith which was once for all delivered unto the saints (holy ones) .

Jude 4
for certain (some) men (humans) has slip in a other way ,having been previously written about beforehand (ordained) long ago to this condemnation (judgment) ungodly men changing (turning) the grace of our God into a license for filthy lustful passions and rejecting (denying) the only Sovereign God and Master (Lord, Owner) of us, Jesus Christ.

Jude 5
I am intending to remind you though you knew this, that first the Master (Lord, Jesus, God, Christ God) having saved the people out of the land of Egypt , secondly (second, afterward) those who did not believe, he destroyed.

Verse 5
This verse is seen with some changes depending what Manuscript one uses
1) In S Psi C* 630 ,2495, syr(h) It states : know all [this], that the Lord who once saved
2) In 1241, 1739, 1881, one lat, cop It states : know all [this], that Jesus who once saved
3) In one Lat, syr(ph) It states : know all [this], that God who once saved
4) In K, L, 104, 945, Byz, Lect It states : know this once and for all, that the Lord who saved
5) In A, B, 33, 81, three lat, Vg It states : know all [this] once and for all, that Jesus who saved
6) In C2 It states :know all [this] once and for all, that God who saved
7) In p72 It states know all [this] once and for all, that God Christ who saved

Jude 6
Also the Angels (messengers) the ones not keeping themselves in their first estate but leaving their own home (habitation, proper dwelling) he has kept in everlasting chains under darkness of night (gloom, blackness) unto the great day (time) of Judgment.

Jude 7
As Sodom and Gomorrah and the cities around them in the like manner to these giving themselves to excessive indulgence in fornication (committing ultra prostitution) and going after strange (different) flesh ,they are set before us as an example experiencing (suffering) the justice (vengeance) of everlasting fire.

Jude 8
Likewise also these dreamers, their flesh indeed they defile, government they reject, and blasphemes (curses) on angelic beings.

Jude 9
But Michael the archangel (chief messenger, chief angel) when contending with the Adversary (false accuser, devil, slanderer, Satan) , he argued about the body of Moses dare not bring an accusation of evil speaking (blasphemy, railing) but said the Lord (Master) rebuke you.

Verse9
Michael is said to be one of seven archangels, so in two Bible Versions the translator knows about have put it one of the chief Angels even though Michael is only mention in reference to
being a archangel and no one else in scripture is seen with that title except in the apocryphal books .These two translations are The Complete Jewish Bible and Bible in Basic English wish
translate it one of the archangels. Which is understandable because when we see Da 10:13 calling him one of the chief princes .But the translator choose to leave it as Michael the archangel and leaving a note why it could be translated a other way, not by the Greek but by historical reasons. The fallowing is some information on what was said in International Standard Bible Encyclopedia {"however, Jewish angelology is further developed. In them Michael frequently appears and excretes functions similar to those which are ascribed to him in Daniel. He is the first of the "four presences that stand before God"--Michael, Gabriel, Raphael
and Uriel or Phanuel (En 9:1; 40:9). In other apocryphal books and even elsewhere in Enoch , the number of archangels is given as 7 (En 20:1-7; Tobit 12:15; compare to Re 8:2 And I saw the seven angels which stood before God; and to them were given seven trumpets. "}

Verse 9
Origen De Principiis Book 3 Chapter 2{"And in the first place, in the book of Genesis, the serpent is described as having seduced Eve; regarding whom, in the work entitled The Ascension of Moses (a little treatise, of which the Apostle Jude makes mention in his Epistle), the archangel Michael, when disputing with the devil regarding the body of Moses, says that the serpent, being inspired by the devil, was the cause of Adam and Eve's transgression."}
According to the New Testament Commentary Edited by Herbert C. Alleman on a side note states" {The story of Michael is taken from the Assumption of Moses. When Moses died the devil claimed his body because he was a murderer. Ex 2:11 And it happened in those days, when Moses was grown, he went out to his brothers and looked upon their burdens. And he saw an Egyptian striking a Hebrew, one of his brothers. This blasphemy stirred Michael's wrath, but he restrained himself, saying only: “The Lord rebuke thee, O slanderer".} And
According to Ussher Revised Annals of the World {"The archangel Michael disputed with the Devil over the body of Moses.{Jude 9} The devil wanted to expose the body that it might become an object of idolatry to the people of Israel. Chrysostom {Chrysostom Commentary on Matthew, Homily 1.} and Thodores { Thodores, Deuteronomy, Question 43} "}

Is Moses’ name mentioned in any other historical record outside the Bible? If yes, what is a recommended book in this regard?

These are the works and Books of antiquity where are you would find Moses name mention.

The Works of Josephus :Antiquity of the Jews and Wars of the Jews. Josephus was a 1 century Jewish Historian.

Book of Jasher

Book of Jubilees

The Assumption of Moses is a 1st century Jewish apocryphal pseudepigraphical work quoted by Jude

The Works of Phileo who lived in the 20BC to 50 AD

The best book you can actually find is reading the sources yourselves. You can find these sources with commentary notes in them by scholars as well. And to find what they say about Moses look in the index in the back of the book or in the table of context.

Why did Satan want Moses' dead body?

Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!"

He probably wanted his body as a means of using it for Idolatry, to make Israel worship it as a idol, like later Satan did with the bronze serpent in the wilderness.

"**So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent**, **he lived**." Numbers 21:9 (NKJV)

"He removed the high places and broke the sacred pillars, cut down the wooden image and broke in pieces **the bronze serpent that Moses had made; for until those days the children of Israel burned incense to it, and called it Nehushtan**."2Kings 18:4 (NKJV)

Jude 10
But indeed these slander (speak evil, defame, revile) those things, they are not acquainted with and what they know naturally , as brute (unlogical) beasts (animals) , in these things they are being corrupted (they corrupt themselves, defile , destroyed) .

Jude 11
Woe (curse) to them! They are gone to that way of Cain, and to the deception (error, deceit, delusion) of Balaam for reward did they ran greedily after, and to the strife of Korah they were destroyed.

Jude 12
These men are hidden rocks (hidden reefs) in your Love feasts, feasting together with you, without fear shepherding themselves , clouds that are waterless (without water) being carried about by winds , trees of late autumn (late fall, without leaves) unfruitful, twice dead, plucked up by the roots.

Jude 13
Fierce (Raging , Wild) waves of the sea, foaming out of themselves (their own) shame (vileness's); wandering stars, to whom has been kept (is reserved) the gloom (blackness, mist) of darkness forever.

Jude 14
And Enoch also, the 7th generation from Adam, prophesied of these, saying, Behold (Lo, see) ,the Master comes with myriads (innumerable , ten thousands) of his saints (holy ones) .

Verse14
This is a quotation of Book of Enoch chapter 1:9{" And behold! He cometh with ten thousands of his holy ones To execute judgment upon all, And destroy all the ungodly: And to convict all flesh of all the works of their ungodliness which they have ungodly committed, And of all the hard things which ungodly sinners have spoken against Him."}
And chapter 60 has the same meaning but the words are changed {" And when the day, and the power, and the punishment, and the judgment come, which the Lord of the Spirits hath prepared for those who worship not the righteous law, and for those who deny the righteous judgement, and for those who take his name in vain-that day is prepared for the elect a covenant, but for sinners an inquisition. When the punishment of Lord of Spirits may not come, in vain, and it shall slay the children with their mothers and the children with their fathers. Afterward the judgment shall take place according to his mercy and patience"}

Jude 15
To execute judgment against (upon) all, and to utterly expose (convict fully) all that are ungodly (irreverent) among them of all their ungodly (of irreverence) deeds (acts) which they have ungodly committed, and of all their harsh (severe ,fierce, hard) words

which ungodly sinners (misers) have spoken against him.

Verse15
Other manuscripts has to rebuke instead of to convince or to utterly expose.

Jude 16
These are murmurers, complainers, walking after their own lusts; and their mouth is talking (is speaking) arrogant words, admiring faces (having men's persons in admiration, giving admiration to persons) for the sake of gain (of profit, of benefit, of advantage).

Jude 17
Yet (But, And) you, beloved, remember (be mindful of) the words (declarations, sayings) having been before declare by the apostles of the Master (Lord) of us, Jesus the Anointed (Christ, Messiah).

Jude 18
How that they said to (told) you there should be mockers (scoffers) in the last days (time) , who should walk after their own ungodly desires (lusts) .

Verse18
Last days are the times in which we live in, New Testament times according to Peter in his sermon in Acts 2:15-17

Jude 19
These are the ones who separate themselves (isolating themselves, setting themselves apart) ,unspiritual (sensual, natural, worldly) not having the Spirit.

Jude 20
Yet (But) you, beloved, building up yourselves in your most holy faith (belief, trust) praying in the Holy Spirit.

Jude 21
Keep yourselves in the love of God, anticipating (looking for) the mercy of our Master Jesus the Anointed (Christ, Messiah) into everlasting (eonian, eternal) life.

Jude 22
And some even be merciful to (have compassion), the ones who are doubting (judging thoroughly, who are wavering,),

Jude 23
And others save with fear, snatching (pulling) them out of the fire; hating even the clothes (tunic, shirt, coat, garment) having been stained (spotted, blemished, defiled) by the flesh.

Verses 22 -23
1) In S It states And on some have mercy, who doubt; ·and some save, by snatching [them] out of the fire; and on some have mercy with fear"
2) In A, 33, 81, 1241, 1739, 1881 most lat Vg Cop(north) It states And convince some, who doubt; ·and some save, by snatching [them] out of the fire; and on some have mercy with fear"
3) In B It states And some, on whom plyou have mercy when they doubt, save by snatching [them] out of the fire; and on some have mercy with fear"
4) In C It states ·And convince some, who doubt; ·and some save, by snatching [them] out of the fire with fear"
5) In {C2} K L P {630 2495} Byz Lec {syr(h)} It states ·And on some have mercy, who doubt; ·and with fear save some, by snatching [them] out of the fire"
6)In 104 It states And on some have mercy, who doubt; ·and with fear some save, by snatching [them] out of the fire, and convince some with fear"

Jude 24
And to the one being able to guard (keep, save) you from stumbling (tripping, falling) and to make you stand before the presence of his splendor (glory) without blame, with exceeding joy,

Jude 25
to the only wise God our Saviour, be honor (worship, glory, praise) and majesty power (might) and authority (dominion) both now and into all the ages (eons) . Amen (so be it).

Verse25
Other manuscripts has {" to the alone God our Saviour through Jesus Christ the Master of us splendor , greatness, strength, and authority before all the age both now and into all the ages. Amen "}

Judgement Seat of Christ

Imagen For a Minute the following Scene:

You are in a courtroom . You Know that if left on your own, you are doom for life without any chance of parole. And you know that you are the one who commited the crimes and you even told the Lawyer of your guilt . You look at your lawyer and He tells you trust me . Everything will be alright. You see he is very confident and that he tells you not to be afraid that you would be off with no charges to your account. As you turn around for a second your Lawyer is nowhere in sight . You are scared. Then you are told that the lawyer which was so cofident that you was to be off without charge is in prison and sentance to die for a crime he did not commit. You look infront of you and you see the Back of the Judge as he sits on his chair . You expect to see a mean Judge who has no mercy . And You heard that others before you wasn't given a chance becuase they lacked what they could not supply. Which only one who had never commited a crime could give. Before the chair turns around a person whispers in your ear the Lawyer is died. And fears comes into your heart. And the chair is turned around. you look at the judges hands and feet for this judge wears no shoes.And his hands has no gloves. And you see Marks of being pierce threw as this man had recently been wounded maybe to the point of death. For some reason a clamness enters your soul even before you look at the Judge's face. And as you look to his face you stand at awe for the Judge was the Lawyer who had died for your crimes and had conquered the system which was against you. And As The Acusser mentions your many crimes .And comes with a folder with over a million crimes you commited as they are handed to the judge the folder becomes stain with his blood and the papers inside become as white as snow . With no marks on them to accuse you. And the Judge states What crimes are against this lad, all is white, all is paid for . You are free . On hearing these words you fall on your knees in worship toward the Judge. This is the Future Judgement of every Christian.

If you are truely a christian this is your story . Jesus is your Lawyer :

(1 John 2:1) My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. (NKJV)

(1 Timothy 2:5) For there is one God and one Mediator between God and men, the Man Christ Jesus, (NKJV)

(Hebrews 7:25) Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. (NKJV)

(Hebrews 9:24) For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us; (NKJV)

Jesus is also your Judge.

(John 5:22-23) "For the Father judges no one, but has committed all judgment to the Son, "that all should honor the Son just as they honor

the Father. He who does not honor the Son does not honor the Father who sent Him. (NKJV)

(John 5:27) "and has given Him authority to execute judgment also, because He is the Son of Man. (NKJV)

(Acts 10:42) "And He commanded us to preach to the people, and to testify that it is He who was ordained by God to be Judge of the living and the dead. (NKJV)

(Acts 17:31) "because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead." (NKJV)

Jesus is Both Lawyer and Judge

(Romans 8:34)

(Judge) Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God,

(Lawyer) who also makes intercession for us. (NKJV)

How then will the Christians be judge to Condemnation if all believers shares the same righteousness which is the righteousness of Christ.Is it Possible for one person to have more of the Righteousness of Christ than a other? Did Christ die more for one believer than a other?

In being righteous we all are equel and no Christian no matter what job they might have or life which they are living is more righteous than a other.One of the Reformers gives us a example of this about a certain hermit who wanted to know how righteous he was in the life he was living and was compare to a shoemaker.

Philip Melanchthon (1497-1560) when speaking of the righteusness of Christ how we all share the same states in his Book on The Apology of the Augsburg Confession On Article 27 on Monastic Vows/Section2 of 2

{"38 In the histories of the hermits there are examples of Anthony and of others which make the various spheres of life equal. It is written that when Anthony asked God to show him what progress he was making in this kind of life, a certain shoemaker in the city of Alexandria was indicated to him in a dream to whom he should be compared. The next day Anthony came into the city, and went to the shoemaker in order to ascertain his exercises and gifts, and, having conversed with the man, heard nothing except that early in the morning he prayed in a few words for the entire state, and then attended to his trade. Here Anthony learned that justification is not to be ascribed to the kind of life which he had entered ."}

(1 Corinthians 1:30) But of Him you are in Christ Jesus, who became for us .... righteousness ....(NKJV)

This is why Paul says the following and I imagen that he said it with great joy :

(Romans 8:31-39) What then shall we say to these things? If God is for us, who can be against us? He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall bring a charge against God's elect? It is God who justifies. Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: "For Your sake we are killed all day long; We are accounted as sheep for the slaughter." Yet in all these things we are more than conquerors through Him who loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord. (NKJV)

And our sins are not to be shown to accuse us before him if we truely are in Christ.

(Romans 4:6-8) just as David also describes the blessedness of the man to whom God imputes righteousness apart from works: "Blessed are those whose lawless deeds are forgiven, And whose sins are covered; Blessed is the man to whom the LORD shall not impute sin." (NKJV)

This is a qoute from Pslams 32:1-2

(Psalms 32:1-2) <<A Psalm of David. A Contemplation.>> Blessed is he whose transgression is forgiven, Whose sin is covered. Blessed is the man to whom the LORD does not impute iniquity, And in whose spirit there is no deceit. (NKJV)

In the Greek Version of the Old Testament which is qouted by Paul named the Septuagint this passage reads {"[LXXE]
Psalms 32:1 On understanding. By David. Happy they whose iniquities are forgiven, and whose sins are covered.
2 Happy the man, to whose account the Lord will not charge sin, and in whose mouth there is no guile.**"}**

The Word Impute means acording to Collins Cobuild English Dictionary {"If you impute something such as blame or a crime to someone, you say that they are responsible for it or are the cause of it."} And we are told that those in Christ God will not impute iniquity. He will not say we are responsible for the sins done in the flesh.

According to Romans 7 and 1 John 3 our inner man or the New Man in Christ Jesus is not responsible for the sins which the flesh has done . For this inner man does not sin. He is sinless.

(Romans 7:19-20) For the good that I will to do, I do not do; but the evil I will not to do, that I practice. Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me. (NKJV)

CHARLES H.SPURGEON (1834-1892)Famous Baptist Preacher in his EXPOSITIONS on PSALM 51. AND ROMANS 7:7-25 states {"Now then it is no more I that do it, The real "I," the true "I," the new-born "ego." Thank God for that—to have a will to do good, to have a strong, passionate desire to be holy. "To will is present with me.""}

(1 John 3:9) Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God. (NKJV)

John N.Darby (1800-1882)founder of the Plymouth Brethren in Anthology of Commentaries states {"Whosoever is born of God doth not commit sin "Whosoever is born of God doth not practice sin." .....These words have reference to something absolute, to the nature of Christ within us. So John does not say, That which, but "whosoever is born of God," thereby meaning a being and not a thing, and that being does not practice sin. Doubtless not to practice sin is the characteristic of the child of God. The Christian does not live in sin, and this because he has a holy nature which spiritually constitutes the individual."}

In a Collection of writtings written around the second century named **The Shepherd**which was thought to be written by a Roman Christian to whom Paul sends greetings in Romans 16: 14 and was very close of being part of our New Testament because it was read in many of the churches states

The Shepherd Hermas BOOK SECOND
COMMANDMENTS, COMMANDMENT SIXTH CHAPTER 2 states {".... There are two angels with a man — one of righteousness, and the other of iniquity." And I said to him, "How, sir, am I to know the powers of these, for both angels dwell with me?" "Hear," said he, and "understand them. The angel of righteousness is gentle and modest, meek and peaceful. When, therefore, he ascends into your heart, forthwith he talks to you of righteousness, purity, chastity, contentment, and of every righteous deed and glorious virtue. When all these ascend into your heart, know that the angel of righteousness is with you. These are the deeds of the angel of righteousness. Trust him, then, and his works. Look now at the works of the angel of iniquity. First, he is wrathful, and bitter, and foolish, and his works are evil, and ruin the servants of God. When, then, he ascends into your heart, know him by his works." And I said to him, "How, sir, I shall perceive

him, I do not know." "Hear and understand" said he. "When anger comes upon you, or harshness, know that he is in you; and you will know this to be the case also, when you are attacked by a longing after many transactions, and the richest delicacies, and drunken revels, and divers luxuries, and things improper, and by a hankering after women, and by overreaching, and pride, and blustering, and by whatever is like to these. When these ascend into your heart, know that the angel of iniquity is in you. Now that you know his works, depart from him, and in no respect trust him, because his deeds are evil, and unprofitable to the servants of God. These, then, are the actions of both angels. Understand them, and trust the angel of righteousness; but depart from the angel of iniquity, because his instruction is bad in every deed. For though a man be most faithful, and the thought of this angel ascend into his heart, that man or woman must sin. On the other hand, be a man or woman ever so bad, yet, if the works of the angel of righteousness ascend into his or her heart, he or she must do something good. You see, therefore, that it is good to follow the angel of righteousness, but to bid farewell to the angel of iniquity....."}

Imagen for a other minute the following Scene:

A House Where a New baby (the seed , the New Man in Christ) was just born into . (This house is Your body) This house has a Person who already was occupying it. He was ruling its members and he won't let go his position with out a Fight . He is called the Old Man , Old Nature , Sinful nature . He runs the House without rules , without order, He dirties the place . Though the Baby is not strong enough to put him out . But He has strength to ruin many of his plans .In matter of fact he is even stronger than the one who is in the world because The Holy Spirit dwells in this lad . When this baby prays , Fast, sing hymes, breaks night, fellowship, reads the word .Things begin to happen. Those of the House listen except for the Old Man who many times resists or steps out for a smoke. But when this Old Man Tells dirty jokes , smokes, drink beer , lust and kills, those who are in the House listen except for the baby who tries with all his strength to resist him.One day the baby grows up just a little and defeats this old man and this old man seems to have died . This is the day by day battles which we seem to be victorious over sin, when a christian overcome a temptation for a day or a time. But this old devilish man can't die till the day when the house which belongs to the New Man in Christ is rebuild . Which the Brother (Jesus) of the New Man promise it will . So the Old Man recieves strength again . And take his rulership again. And at times binds the baby with chains of steal. So he can't move but begins to cry out as the sins are comited in his house. This we could say when after a long time of victory over sin we fall into the old habits of sin again. And as we do them we are very grieve in heart . So on and on the battle continues for rulership . The Flesh against the Spirit . And the Spirit against the Flesh . So those of the house does what they do not want to .One wants holiness .The other sin. When one make progress in holiness , the relapse comes again. The House even begins to cry out who will deliver me from this body of death . When the house is dirty it is not the Baby , the seed, the New Man. It is the Old Man who is our Old Nature. And when the house is clean ,it is not Old Man , the Sinful Nature, it is the baby . This is the Christian's daily life. Two are born into this house and the older will serve the younger. And that is what the older does not want. He wants to remain king of the house but his time will come to a end and we can joyfully say at the Christian's future judgement all this will take place. Even if the house is destroyed it will rise again . This old man is like a cancer who has life as long as the person is alive but once the person dies this old man dies with it just like a cancer who does this aswell. But this house will rise again when the

older brother of the New Man comes to rebuild houses and restore the baby to his own house . The old man will die for good and loose his power forever over the house and the Baby will be King over his own house . Where only Holiness will be the rule of the House.

That does not mean we do not have to confess and repent of our sins done by our flesh daily.

Luther (1483-1546)

Martin Luther the Reformer states in the 1st of his 95 THESES said the following :{"When our Lord and Master Jesus Christ said, “Repent” (Matthew 4:17), he willed the entire life of believers to be one of repentance."}

Or that does not mean that we are not to strive to subdue this flesh to the will of God as long as we live all these things will be done by the true believer not as a means of being saved but as a evidence of his or her salvation. Because thier very nature was changed . They are born again or born from above (John 3:3) And they must bare a differant fruit from the pass, if they are.

(Matthew 7:18) A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. (ASV)

Apple trees will not bring forth figs. And does not need to produce apples to be a apple tree . It produces apples because it is a apple tree and not to become one . At times it might produce rotten apples but that does not change the fact it is a

apple tree.

This is not to mean that we don't recieve chastisment for our sins in this life. For this we recieve and not asmuch as we deserve do we always recieve it.

(1 Corinthians 11:32) But when we are judged, we are chastened by the Lord, that we may not be condemned with the world. (NKJV)

Notice what was said the christian recieves chastisement which means discipline so we would not be condemned with the world.

(Hebrews 12:5-11) And you have forgotten the exhortation which speaks to you as to sons: "My son, do not despise the chastening of the LORD, Nor be discouraged when you are rebuked by Him; For whom the LORD loves He chastens, And scourges every son whom He receives." If you endure

chastening, God deals with you as with sons; for what son is there whom a father does not chasten? But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons. Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live? For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness. Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it. (NKJV)

Look at these many promises of Sins being completely wipe out from our account, just in the Old Testment .

(Isaiah 1:18) "Come now, and let us reason together," Says the LORD, "Though your sins are like scarlet, They shall be as white as snow; Though they are red like crimson, They shall be as wool. (NKJV)

(Isaiah 43:25) "I, even I, am He who blots out your transgressions for My own sake; And I will not remember your sins. (NKJV)

(Isaiah 44:22) I have blotted out, like a thick cloud, your transgressions, And like a cloud, your sins. Return to Me, for I have redeemed you." (NKJV)

(Jeremiah 31:31-34) "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah- "not according to the covenant that I made with their fathers .....for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."(NKJV)

(Jeremiah 33:8) 'I will cleanse them from all their iniquity by which they have sinned against Me, and I will pardon all their iniquities by which they have sinned and by which they have transgressed against Me. (NKJV)

(Micah 7:18-19) Who is a God like You, Pardoning iniquity And passing over the transgression of the remnant of His heritage? He does not retain His anger forever, Because He delights in mercy. He will again have compassion on us, And will subdue our iniquities. You will cast all our sins Into the depths of the sea. (NKJV)

(Zechariah 3:8-9) '.....For they are a wondrous sign; For behold, I am bringing forth My Servant the BRANCH (Jesus).....Says the LORD of hosts, 'And I will remove the iniquity of that land in one day. (NKJV)

(Zechariah 13:1) "In that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness. (NKJV)

Now Look at some of the Promises of Us being forgiven in the New Testament.

(Matthew 1:21) "..... you shall call His name JESUS, for He will save His people from their sins." (NKJV)

(Ephesians 4:32) and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you. (ASV)

(Colossians 3:13) forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: (ASV)

(1 John 1:7-9) But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. (NKJV)

One of the best aguements I heard a long time ago by a brother when I was as a young convert was

1) If God saved Paul who was the chief of sinners would he not save me from judgement who sinned less than him when he persecuted the church .

(1 Timothy 1:15) This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. (NKJV)

2) If The Lamb of God takes away the sins of the world if they come to him will he not forgive my sins who are Less if I come to him.

(John 1:29) The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world! (NKJV)

3) He who told me to forgive a brother 7 times a day and 7x 70 will he not be a forgiving God to do the same if I go to him recieving him and repenting of my sins.

(Luke 17:4) "And if he sins against you seven times in a day, and seven times in a day returns to you, saying, 'I repent,' you shall forgive him." (NKJV)

(Matthew 18:21-22) Then Peter came to Him and said, "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?" Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven. (NKJV)

4) Do I dare make my sin more powerful than he, limit God's power to save,and redeem

(Psalms 78:41-42) Yes, again and again they tempted God, And limited the

Holy One of Israel. They did not remember His power: The day when He redeemed them from the enemy, (NKJV)

If I dare to make my sin more powerful than he , limit God's power to save and redeem that would make Sin my God and not the God of the Bible as my God.

5)Do I dare think of no worth the blood of the lamb and the Power of the Holy Spirit to save me.

(Hebrews 10:29) Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? (NKJV)

If I am a believer I would not trample the Son of God under my foot, counted his blood by which I was sanctified a thing of no worth, and insulted the Holy Spirit.That would make me unsaved .

Jesus took The Wrath of God for the believer. He took the judgement that we deserved and do deserve.

(Isaiah 53:4-6) Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. All we like sheep have gone astray; We have turned, every one, to

his own way; And the LORD has laid on Him the iniquity of us all. (NKJV)

lets look at some verses that tells us Jesus loves us.This is important for if you are going to see a judge who is also your lawyer and you know that he loves you. You would feel kind of good when you go to court.

(John 13:34) ....as I have loved you..(NKJV)

(John 15:12) ...as I have loved you. (NKJV)

(Ephesians 5:2) ....as Christ also has loved us and given Himself for us...(NKJV)

(Ephesians 5:25) ....just as Christ also loved the church and gave Himself for her,(NKJV)

Paul when giving us the definition of Love he describes Jesus.This is important because he speaks of our judge and lawyer.

(1 Corinthians 13:4-7) Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails . (NIV)

Lets just look at 5 points of this love described by Paul and compare our

Judge's love toward us with it.

1) Love is patient

(2 Thessalonians 3:5) Now may the Lord direct your hearts ...into the patience of Christ.(NKJV)

2) Love keeps no records of wrongs

(Colossians 2:13) And you, being dead in your trespasses and the uncircumcision of your flesh, He (Jesus) has made alive together with Him, having forgiven you all trespasses, (NKJV)

3) Love never fails

(Jude 1:24-25) Now to Him who is able to keep you from stumbling, And to present you faultless Before the presence of His glory with exceeding joy, To God our Savior, Who alone is wise, Be glory and majesty, Dominion and power, Both now and forever. Amen. (NKJV)

Notice this he will present you faultless before the presence of his glory .This means that when we see him at the believers judgement we will be faultless. He who is able will do it and not fail .What was said about Boaz towards Ruth it is safe to say about Christ towards us.

(Ruth 3:18) ...."Sit still, my daughter,...for the man will not rest until he has concluded the matter this day." (NKJV)

4) Love always Protects

(John 10:28) "And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. (NKJV)

We are in his hands of protection along with the Father's hands .

(John 10:29) "My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My

Father's hand. (NKJV)

How can we excape their hands and go to Condemnation on day of the Christian's Judgement? Their hands are big enough to hold the universe which they created . If I stand at the middle of those hands I am sure I won't fall off.I could walk 10,000,000 miles of land in those Hands and I would still have a endless Journey to continue.

5) Love always perseveres

(John 13:1) ...Jesus... having loved His own who were in the world, He loved them to the end. (NKJV)

If he loved his own disciples with all their imperfections to the end. Peter who was a man of little faith (Mt 14:31)Hot Tempered (John 18:10)cowardly (Matthew 26:69-74), James and John were men of wrath (Lu

9:54)selfish and conceited, Philip and Thaddaeus who was confused (John14:8)(John 14:22)Thomas was doubtful (John 20:24-25) Nathanael was Sketical (John 1:46)If Jesus could Love them with the others and continue that Love to the end . I have no doubt that at the future Judgement of the Christian I will be shown that love loved too.

Warning I am not treating the Topic of False Believers in judgement or Nonbelievers because they will be Judged and sent to hell and after that to the lake of Fire. But the True believers in Christ is what is being talked about.

But I do have qoutation about them from John Bunyan (1628-1688)
in his Dying sayings about the Nonebeliever {"O sinner, what a condition will you fall into when you depart this world; if you depart unconverted, you would of been better had you been smothered the first hour you was born; you would of been better had you been plucked one limb from another; you would of been better had you been made a dog, a toad, a serpent, than to die unconverted, and this you will find out to be true if you do not repent.**"} So Lets examine ourselves to see if we are in the faith.**

(2 Corinthians 13:5) Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you? --unless indeed you are disqualified. (NKJV)

Lets continue:

What is not said in Jesus teachings should be notice as much as what is said. Those in Jesus teachings who recieve rewards and go to heaven are never told what they did wrong . For example the Parables of the Talents and the Minas thier Masters never tell them well done my good and faithful servant but I have this against you before you recieve your reward.

<u>Talents</u>

(Matthew 25:19-23) "After a long time the lord of those servants came and settled accounts with them. "So he who had received five talents came and brought five other talents, saying, 'Lord, you delivered to me five

talents; look, I have gained five more talents besides them.' "His lord said to him, 'Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.' "He also who had received two talents came and said, 'Lord, you delivered to me two talents; look, I have gained two more talents besides them.' "His lord said to him, 'Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.' (NKJV)

This parable along with the minas is a perfect picture of what we should expect from the Lord . That last servant which part I did not qoute was not a saved man. He was a false believer .If you read of what he thought of his master. It would clearly show this out. He had a wrong understanding of the one who he so called work for and even called him a thief. And choosed not to do anything for his Lord.(Matthew 25:24-27)(Luke 19:20-23)He had no fruit of ever being saved. Now lets read about the Minas.

Minas

(Luke 19:15-19) "And so it was that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading. "Then came the first, saying, 'Master, your mina has earned ten minas.' "And he said to him, 'Well done, good servant; because you were faithful in a very little, have authority over ten cities.' "And the second came, saying, 'Master, your mina has earned five minas.' "Likewise he said to him, 'You also be over five cities.' (NKJV)

It is also important to notice that in the Parable of Talents and Minas and in the teaching about the Judgement of the Nations the last person that is delt with are the unsaved. Jesus will deal with the saved first before he will deals with the Lost . So by that fact alone we can see a gap of seperation from the Christian's future Judgement and the Great White Throne Judgement which is when Jesus will judge the Wicked. Jesus will deal with the living before he will deals with the dead. The first (the unsaved) will be last and the last (the christians) will be first.This is important to notice becuase When he judges the believers many of them would have to be raised from the dead but not all for there will be believers who are living at that time . When he judges the unbelievers all of them would have to be raise from the dead. So the Living and the Dead means . Those living in Christ will be Judged first and given rewards then the Nonebelievers will be judged to be damn.

Acts 10:42 "And He commanded us to preach to the people, and to testify that it is He who was ordained by God to be Judge of the living and the dead.

2Timothy 4:1 ¶ I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom:

1Peter 4:5 They will give an account to Him who is ready to judge the living and the dead.(NKJV)

Let also Notice that when Jesus talks about the resurrection He sperates the resurrection of the wicked from that of the righteous. As if they were two differant resurrection, which they are.

(John 5:28-29) "Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice "and come forth--those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. (NKJV)

In Luke when Christ mentions the resurrection of the just.He leads us to think if there is a resurrection of the Just, it can't be at the same time as resurrection of the wicked otherwise he would only mention the resurrection.

Lu 14:14 "And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just."

And when mentioning the words the resurrection of the dead he speaks as if not everybody would be raised or if they will be raise from the dead, they will be raise at a other time.

(Luke 20:35-36) "But those who are counted worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage; "nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection. (NKJV)

Which agrees with what the early church taught in the Didache (written about 100-120 AD) and other writtings That there will be two differant resurrections at two differant times and the resurrection of the dead will first be for the saints.

Didache 16:6-8 And then shall appear the signs of the truth; first the sign of the appearance in heaven, then the sign of the sound of the trumpet, and thirdly the resurrection of the dead not of all, but as it has been said, The Lord shall come and all his saints with him; then shall the world behold the Lord coming on the clouds of heaven.

In Acts Paul doesn't say that there will be a time when both the righteous and the unjust will be raised together. But he

does say a resurrection of the dead , both of the just and the unjust. UnJust again is mention last . Just is mention first .A resurrection of the just is expected and a resurrection of unjust is also expected but as we will continue to see both will not be at the same time.

Ac 24:15 "I have hope in God, which they themselves also accept, that there will be a resurrection of the dead, both of the just and the unjust.

And the Book of Daniel we see those who go to everlasting life are the first to recieve it and those who go to shame and everlasting contempt are the last.

(Daniel 12:2) And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting contempt. (NKJV)

This will be talked about more a little bit latter aswell.

Also the Judgement of the Nations we see the same that we saw with the Talents and the Minas those who had done things for the least of them are not told You did this for me But you forgot to do this for me or that.Or you did this wrong.

(Matthew 25:32-40) "All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. "And He will set the sheep on His right hand, but the goats on the left. "Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: 'for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; 'I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.' "Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink? 'When did we see You a stranger and take You in, or naked and clothe You? 'Or when did we see You sick, or in prison, and come to You?' "And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.' (NKJV)

And We could say the same toward the wicked they are never told what they did right. This I will not show the referance for the study is not about them . The Seperation in the judgement of the nations means time, 1,000 years this is the time which the church will rule with Christ before eternity and we are told according to scripture that we will be in the Great White Throne Judgement but not to be Judged but to be the Judges of the world.

(1 Corinthians 6:1-3) Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints? Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters? Do you not know that we shall judge angels? How much more, things that pertain to this life? (NKJV)

There is also something important to note in what is said in the judgement of the nations the most little things like giving a cool drink to someone who is thirsty for the christian is rememberd by Jesus.Oh he must love us to overlook our sins and see the minor things we do as something grand .In the future Judgement of the Christian we will feel an unspeakable love toward us that all volumes of books combine will not be able to explain or express.

In the Parable of the Prodigal Son. The Prodigal Son represents the tax collectors and the sinners who was coming to Jesus. The older brother in the story represents the Pharisees and scribes who complained about them being with Jesus.(see Luke 15:1-3 which was the cause of the parables that follow ending with this one.) The son is never accused by his father of the sins he committed in the pass .When he repented and came to his father all was forgiven and his pass sins was counted as good as dead . While a other aka his older brother accused him. His Father defended his younger son and love him. And the older brother in the parable could never be compared to Jesus our older brother who loves us and even died for our sins and wants us in the New Heavens and New Earth to be with him and share in his kingdom.

(Luke 15:20-32) "And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. "And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.' "But the father said to his servants, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. 'And bring the fatted calf here and kill it, and let us eat and be merry;

'for this my son was dead and is alive again; he was lost and is found.' And they began to be merry. "Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. "So he called one of the servants and asked what these things meant. "And he said to him, 'Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.' "But he was angry and would not go in. Therefore his father came out and pleaded with him. "So he answered and said to his father, 'Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. 'But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.' "And he said to him, 'Son, you are always with me, and all that I have is yours. 'It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.'" (NKJV)

The Future Judgement of Christians would be for rewards or Positions which Christians will recieve

(1 Corinthians 3:12-15) Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire. (NKJV)

Dr .Wayne Grudem states about this judgement in his Sysematic Theology pg 1,144 states {"It is important to realize that this Judgement of believers will be a judgement to evaluate and bestow various

degrees of reward.... But the fact that they will face such a judgement should never cause believers to fear that they will be enternally condemned...."}

And we are told the time of this Judgement is right after the sounding of the 7th Trumpet .

(Revelation 11:15-18) **Then the seventh angel sounded**: And there were loud voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!" And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, saying: "We give You thanks, O Lord God Almighty, The One who is and who was and who is to come, Because You have taken Your great power and reigned. The nations were angry, and Your wrath has come, **And the time of the dead, that they should be judged, And that You should reward Your servants the prophets and the saints, And those who fear Your name, small and great,** And should destroy those who destroy the earth." (NKJV)

Those who are lost will recieve thier Judgement after the thousand year reign of Christ. All that are judge in this judgement would have to be raise from their grave . By then the church would have already recieve thier glorified bodies aleast a thousand years before and with that any rewards do to them.

(Revelation 20:5-6) But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection. Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. (NKJV)

(Revelation 20:8-9) and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea. They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them. (NKJV)

If there are any wicked left, believe me they would have all been died when fire came down from God out of heaven, it killed them all. Notice it did not say devoured some but devoured them .All the wicked will be dead when they get risen to go to the second death.

(Revelation 20:7-15) Now when the thousand years have expired, ...Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things

which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire. (NKJV)

We see Bible mention many times that the believers are not to be judged for the purpose of being condemn.

(John 3:18) "He who believes in Him is not condemned....(NKJV)

(John 5:24) "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life**, and shall not come into judgment**, but has passed from death into life. (NKJV)

(Romans 8:1) There is therefore now no condemnation to them that are in Christ Jesus. (ASV)

Even the accuser who is Satan can't accuse us anymore to the Father: He doesn't have access to the third heaven as he once did in the Old Testament. For he was cast out.

(Revelation 12:9-10) So the great **dragon was cast out**, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him. Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, **has been cast down.** (NKJV)

Notice the Past tense was cast out , has been cast down. The Gospel of John tells us the time of this event.The night before Jesus was sentence to death he told his disciples the following words

John 12:31 "**Now** is the judgment of this world; now the ruler (or Prince) of this world **will be cast out**.
(NKJV)

(John 14:30) "I will no longer talk much with you, for the ruler of this world is coming, and **he has nothing in Me**. (NKJV)

Satan is a accuser not Jesus. Jesus made that clear when he said Satan has nonthing in Me. He can't accuse me of nonthing nor am I any why like him .When Jesus died he **cast out and cast down** the Prince of this world (Satan) and took away his accusing power over God's People.But Satan does have a way of accusing us now , it is threw our minds and others around us . He might be the prince of the air but his access does not go up to the third heaven.

But he will not be present in the Future Judgement of the believer for he will be bound in chains and in the Bottomless pit.

(Revelation 20:1-2) Then I saw an angel coming down from heaven, having

the key to the bottomless pit and a great chain in his hand. He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; (NKJV)

Why is that we expect to be treated better by those who are around us than by Jesus himself who is love incarnated at the day of judgement? This question was answered by Luther.

Martin Luther (1483-1546) the founder of Lutheranism states the following in his Table Talk article 231 states {"I expect more goodness from Kate my wife, from Philip Melancthon, and from other friends, than from my sweet and blessed Savior Christ Jesus; and yet I know for certain, that neither she nor any other person on earth, will or can suffer that for me which he has suffered; why then should I be afraid of him! This my foolish weakness grieves me very much. We plainly see in the Gospel, how mild and gentle he showed himself towards his disciples; how kindly he passed over their weakness, their presumption, yea, their foolishness. He checked their unbelief, and in all gentleness admonished them. Moreover, the Scripture, which is most sure,

says:‘Well are all they that put their trust in him.’ He on our unbelieving hearts, that we should be afraid of this man, who is more loving, friendly, gentle and compassionate towards us than are our kindred, our brethren and sisters; yea, than parents themselves are towards their own children. He that has such temptations, let him be assured, it is not Christ, but the envious devil that affrights, wounds, and would destroy him; for Christ comforts, heals and revives....."}

Now Lets look how Jesus acted toward repented sinners when he was here on earth. Because we should expect the same from him on the Judgement of the christians.Jesus Never accused a harlot or a tax collector . Even Though others accused them and They even accuse themselves.

Lets look at how he treats a tax collector name Zacchaeus who repented, does he treats him with harshness . By mentioning him all those he had cheated . No , a matter of fact Jesus words brong joy to this repented sinner. There were those who pointed thier fingers at him but Jesus did not, but he did defend him and was not ashame calling him a son of Abraham . The only command Jesus made of him was to make haste for I must be a guest in your house. Jesus never invited himself to be a guest in a house of a Pharisee or a scribe even though when they invited him he went. But he felt at home in the House of a sinner. And he felt he needed to be there . And Most of all he invited himself. He told this tax collector I must stay at your house.

(Luke 19:5-10) And when Jesus came to the place, He looked up and saw him, and said to him, "Zacchaeus, make haste and come down, for today I must stay at your house." So he made haste and came down, and received Him joyfully. But when they saw it, they all complained, saying, "He has

gone to be a guest with a man who is a sinner." Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold." And Jesus said to him, "Today salvation has come to this house, because he also is a son of Abraham; "for the Son of Man has come to seek and to save that which was lost." (NKJV)

For If we are repented sinners, who love Christ we would be expected to be treated on that day much the same. Look how he treated Matthew . Did he told him all his faults No? Just follow me.

(Matthew 9:9) As Jesus passed on from there, He saw a man named Matthew sitting at the tax office. And He said to him, "Follow Me." So he arose and followed Him. (NKJV)

Look at the words of comfort he gave to the woman caught in adultery . He even defend her before he gave her these words. Will he not do to us the same when we (true believers) come before his judgement throne?

(John 8:10-11) When Jesus had raised Himself up and saw no one but the woman, He said to her, "Woman, where are those accusers of yours? Has no one condemned you?" She said, "No one, Lord." And Jesus said to her, "Neither do I condemn you; go and sin no more." (NKJV)

Notice the way he treats this harlot in the following verses. Jesus said of her sins are many, just to set us a example of his love for saved sinners, but not once did he make mention of any of her sins and look at the words of comfort he gives her.And even told her that she was saved and to go in Peace (Shalom).

(Luke 7:47-50) "Therefore I say to you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little." Then He said to her, "Your sins are forgiven." And those who sat at the table with Him began to say to themselves, "Who is this who even forgives sins?" Then He said to the woman, "Your faith has saved you. Go in peace." (NKJV)

Look at the woman of Samaria Jesus only mentions her sins as a means of Leting her know he is the Messaih but not once do we hear him telling her to repent or you are going to hell.But Jesus does compliment on her being truthful.

(John 4:16-18) Jesus said to her, "Go, call your husband, and come here." The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,' "for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly." (NKJV)

We could imagen her leaving the man who was with her but we are not told , but what we are told is that this women became the

first woman evanglist to proclaim the gospel among the samartians. And many believed because of her.

(John 4:28-30) The woman then left her waterpot, went her way into the city, and said to the men, "Come, see a Man who told me all things that I ever did. Could this be the Christ?" Then they went out of the city and came to Him. (NKJV)

(John 4:39-42) And many of the Samaritans of that city believed in Him because of the word of the woman who testified, "He told me all that I ever did." So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days. And many more believed because of His own word. Then they said to the woman, "Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Christ, the Savior of the world." (NKJV)

Jesus was called a friend of Tax collectors and sinners not their enemy.

(Matthew 11:19) "The Son of Man came eating and drinking, and they say, 'Look, a glutton and a winebibber**, a friend of tax collectors and sinners!'** But wisdom is justified by her children." (NKJV)

In none of these cases did Jesus mention there sins before them and when he did , he didn't do it in a judgemental way . But recieved them. Loved them . He didn't need to make them feel worse than they felt because of thier sins, they were already repentant of it , why would he bring it back. Jesus is called in the Old Testament Counselor and Prince of peace will he not console us and give us peace on the day we give him a account for what was done in the body .

(Isaiah 9:6) For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called ...Counselor,.... Prince of Peace. (NKJV)

Look how he treated Peter in the begining of his minstry. When Peter told him he was a sinful man . What did Jesus say to him? Did he say yes I know and these are all your sins , You are a..... No he did not But his words was do not be afraid. You will be a fisher of men.

(Luke 5:8-10) When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!" For he and all who were with him were astonished at the catch of fish which they had taken; and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men." (NKJV)

When Peter deny Jesus three times did Jesus tell him infront of the other Apostles Peter you deny me three times ? Shame on you. No all Jesus said to him three times do you love me , take care of my sheep as a man would ask his children or a wife or a brother do you love me. Is there still that devotion you had for me in you , I am trusting you with my sheep, I believe you will do as I said and also to let him know how Peter was to die in a way that he would glorfied God and show that he did love the Lord.

(John 21:15-19) So when they had eaten breakfast, Jesus said to Simon Peter, "Simon, son of Jonah, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Feed My lambs." He said to him again a second time, "Simon, son of Jonah, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My sheep." He said to him the third time, "Simon, son of Jonah, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Feed My sheep. "Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish." This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, "Follow Me." (NKJV)

And according to FOXE'S BOOK OF MARTYRS Chapter 1 by by John Foxe (1517-1587) that is what happen Peter's death glorified God {"Among many other saints, the blessed apostle Peter was condemned to death, and crucified, as some do write, at Rome; albeit some others, and not without cause, do doubt thereof. Hegesippus saith that Nero sought matter against Peter to put him to death which, when the people perceived, they entreated Peter with much ado that he would flee the city. Peter, through their importunity at length persuaded, prepared himself to avoid. But, coming to the gate, he saw the Lord Christ come to meet him, to whom he, worshipping, said “Lord, whither dost Thou go?” To whom He answered and said, “I am come again to be crucified.” By this, Peter, perceiving his suffering to be understood, returned into the city. Jerome saith that he was crucified his head being down and his feet upward, himself so requiring, because he was (he said) unworthy to be crucified after the same

form and manner as the Lord was."}

I am not saying everyone is free from Judgement of condemnation .False believers will be judged and be sent to hell .(Matthew 7:22-23)Those who have not recieve Christ will be judged and damn.(2 Thessalonians 2:10)Also if you show no mercy to fellow believers you should not expect to be shown mercy . Maybe that is one of the reasons many see Jesus as a unforgiving Master since they are an unforgiving person themselves, they make Jesus in their own image .(Matthew 18:28-35) (Matthew 6:12)
We are only as forgiven as we forgive.

Example of this being the clear teachings of the early church could be found in Epistle of Polycarp (65 -155 AD) to the Philippians Chapter 6 {" If then we entreat the Lord to forgive us, we ought also ourselves to forgive; for we are before the eyes of our Lord and God, and "we must all appear at the judgment-seat of Christ, and must every one give an account of himself.""}

May God make us merciful in the way we treat other believers .And not expect as much of them as we should of ourselves. But this paper is not about the unsaved but the true believers in Christ.

Many times we do as the Catholics who make Jesus a mean judge who needs his mother to intercede for us. No Jesus is the interceder not Mary or

any saint . Many times we come to a brother or sister in Christ and tell them I have sinned against Jesus please pray for me . When all you have to do is to talk to him yourself . I am not saying not to tell a brother or sister your sins and have them pray for you for we are told to do such things (James 5:16,)but what I am saying is go to Jesus first and talk to him first.

(Hebrews 2:17-18) Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted. (NKJV)

(Hebrews 4:15-16) For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. (NKJV)

In Jesus we have a Judge who knows all our faults and sins that we would blush to tell our closest friend and he still loves us the same . If he loved us before we got saved (Romans 5:6,8) how much more will he not love us after that day of judgement when we would be sinless in his glory .

A Matter of Fact The Father also loves us with this Love. He loves us with the same Love he loves Jesus .

I (Jesus) am one with them, and you (The Father) are one with me, so that they (the church) may become completely one. Then this world's people will know that you sent me. They will know that you love my followers as much as you love me.
(John 17:23 CEV)

If we do see our pass sins in this judgement it would only be to show us what was our motives when these sins were commited. But not in no wise to harm us in any way ,like condemn us. We might even notice that we didn't want to commit this sin when it was commited. But the Flesh , demons and the world was to strong for us to bare. But the inner man was all that time protected from any fault of it, himself. For he was overpowered as a man who was walking on the street would be overpowered by a gang of robbers .

(1 Corinthians 4:5) Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God. (NKJV)

There are verses that seem to tell us that we will be judged .But we have to take these passages in context with the rest of what the Bible says . Which we saw in this study.

1) That this judgement is not to condemn the true believer .

2) Jesus is our lawyer

3) Jesus is doing the judging and is on our side.

3) He loves us.

4) If Sin is revealed it will not be to accuse us .

5) Jesus never accused a Repented sinner

6) We will not be judge at the same time with the unbelievers.

7) Rewards will be given at the end of this judgement .

8) And Our inner man, the one who is being formed in the image of Christ did not sin or does not sin but our sinful flesh did the sinning.

9) Satan will not be present at the Future Judgement of the believers

10) In the Teachings of Jesus ,the Master in the Parables never accuses those who he rewards.

Here are two passages that speaks about believers being judged.

2Co 5:10 For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.(NKJV)

(Romans 14:10-12) But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ. For it is written: "As I live, says the LORD, Every knee shall bow to Me, And every tongue shall confess to God." So then each of us shall give account of himself to God. (NKJV)

What rewards would be given at this Judgement ? There are aleast 5 crowns that are promised to Christians in the New Testament . Maybe these are not litteral crowns but jewels on the one crown of salvation that we are going to recieve.

1) Imperishable crown

(1 Corinthians 9:25-27) And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified. (NKJV)

This is the crown that is given to those who discipline thier bodies into subjection .

Maybe our life would have to be played out to see if we are winners of this crown.But again the judgement will be for rewards not for condemnation.

2) Crown of rejoicing

(1 Thessalonians 2:19-20) For what is our hope, or joy, or crown of rejoicing? Is it not even you in the

presence of our Lord Jesus Christ at His coming? For you are our glory and joy. (NKJV)

This is the crown given to soul winners

3) The Crown of righteousness

2Timothy 4:8 Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

This crown is given to those who long, love and hope for the Lord to come in their life time

4) The Crown of Glory

(1 Peter 5:1-4) The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock; and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away. (NKJV)

This Crown is given to Pastors and leaders of the church

5) The Crown of life

James 1:12 Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.

Re 2:10 "Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life.

This crown is given to those who are faithful to the point of death and endures Temptation (or trails the greek could mean one of both) for Christ sake.

There are those who will be saved by the skin of their teeth , in other words they would only bring themsleves into heaven with no reward.

(1 Corinthians 3:14-15) If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire. (NKJV)

Calvin and some others see this Passage speaking about the Judgement on only Minsters of the word and not every born again Christian. Who While being saved they will loose all the work which they had done because it was not done in pure doctrine (Teaching) but Doctrine mix with traditions of men .

John Calvin states the following in his commentary on 1 Corinthains {"He himself will be saved, etc. It is certain that Paul speaks of those who, while always retaining the foundations, mix hay with gold, stubble with silver, and wood with precious stones — that is, those who build upon Christ, but in consequence of the weakness of the flesh, admit something that is man's, or through ignorance turn aside to some extent from the strict purity of God's word. Such were many of the saints, Cyprian, Ambrose, Augustine, and the like. Add to these, if you choose, from those of later times, Gregory and Bernard, and others of that stamp, who, while they had it as their object to build upon Christ, did nevertheless often deviate from the right system of building. Such persons, Paul says, could be saved, but on this condition — if the Lord wiped away their ignorance, and purged them from all dross. This is the meaning of the clause so as by fire. He means, therefore, to intimate, that he does not take away from them the hope of salvation, provided they willingly submit to the loss of their labor, and are purged by the mercy of God, as gold is refined in the furnace. Farther, although God sometimes purges his own people by afflictions, yet here by the name of fire, I understand the touchstone of the Spirit, by which the Lord corrects and removes the ignorance of his people, by which they were for a time held captive."}

I believe this passage can be applied to every person who comes to Christ and is a believer he or she is a minster of God's word . The Mother of a child is called to minster the word to her son or daughter which if she doesn't would be held accountable and what she teaches her children or the life she lives among them is just as important as the Pastor who preaches to a church of 50 for they will carry that doctrine and teach it to their kids and soforth. Look at King Lemuel who devoted a whole chapter of Proverbs on what his Mother taught him. Proverbs 31.1. Or the Father of the family he too has to teach his children the right path. By Word or deed. He will have to give a account of the things he taught his kids . Or those who work at a job if you work heartily, as to the Lord and not to men, you are teaching them around you the word of the Lord .Eph 6:7, Col 3:23 When I was in a church one day I heard a testimony of a Lady who was working a office Job and she was told to tell lies for her boss a number of times . And she couldn't do it nomore because it bothered her conscience and she told her boss so he told her , I am sorry to see you let go but I'll call you if a other job is available were you don't have to lie , it seem to her when he told her more as a mockery . The weeks pass and she couldn't find a job till finally she recieved a phone call from her former employer who told her we need a honest person working for us who can do accounting and I had you in mind seeing you are a real christian .We will pay you 3 times the amount you use to get pay if you say yes. If that was the reward she recieved in earth could you imagen how much more will she recieve at the Christian's future judgement where the scripture tells us :

(Mark 10:29-30) So Jesus answered and said, "Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel's, "who shall not receive a hundredfold now in this time--houses and brothers and sisters and mothers and children and lands, with persecutions--and in the age to come, eternal life. (NKJV)

Everything we do we are to do it for God's Glory and we will be held accountable if we did it for him or not. Even the smallest details of our lives . Did we do it to honor him?

1Co 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.(ASV)

And there are many works in this life that we do , and maybe on the outside it seems to be for God's glory

and inside our hearts we done them , for ourselves . Because we had to or because we wanted glory . All this will be seen in this judgement. Jesus will reveal the counsels of the hearts.

(1 Corinthians 9:16-18) For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel! For if I do this willingly, I have a reward; but if against my will, I have been entrusted with a stewardship. What is my reward then? That when I preach the gospel, I may present the gospel of Christ without charge, that I may not abuse my authority in the gospel. (NKJV)

These Crowns one will cast at the Father's feet in adoration and give him praise .

(Revelation 4:10-11) the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying: "You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created." (NKJV)

If you are a believer expect a reward not because you earn it but because God desire to give you something which you will be able to enjoy above.

Two rewards that all believers will recieve is sonship & the reward of the inheritance

(Colossians 3:23-24) And whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ. (NKJV)

(Revelation 21:7) "He who overcomes shall inherit all things, and I will be his God and he shall be My son. (NKJV)

(Romans 8:17) and if children, then heirs--heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together. (NKJV)

Though the believer may not win many crowns he would own everything in the New Heavens and New Earth. And be called a child of God. This will be given in the judgement of the believer. Even those who haven't earn much can enjoy everything in the life which is to come. Amen

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New Heavens and New Earth

This essay will treat the Topic of the New Heavens and New Earth from mostly the Bible even though at times I will go to other sources outside the Bible .

First we will look at the Letters to the Seven Churches of Asia where Jesus makes some promises that has to do with the New Heavens and New Earth which we will compare with the Old & New Testament & then We will take a commentary Study on Revelation 20 & 21 Where This Topic will be examine in Great Length.

Part 1 What is Promises given to Us about the New Heavens & New Earth

1st Promise We are told That we will eat of the Tree of Life that is in the Midst of the Paradise of God.

(Revelation 2:7) .....To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God."' (NKJV)

Adam & Eve was forbiden to eat of this tree or else they would live forever .

(Genesis 3:22-24) Then the LORD God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever" - therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken. So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life. (NKJV)

But here we are told in the Book of Revelation this tree would be in our access to eat from not just once but four times . Once in Revelation 2 and the other 3 times in chapters 22 in the following verses:

Re 22:2 in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations.

Re 22:14 Blessed are they that wash their robes, **that they may have the right to come to the tree of life,** and my enter in by the gates into the city.

Some Bibles for verse 19 will have Book of Life instead of Tree of Life like YLT, SRV18, KJV, MKJV, NKJV This is because Some translations are translated from differant Manuscripts one using one word the others using a differant word . These are the two differant words used depending on the translation you are reading from.

Re 22:19 and if any man shall take away from the words of the book of this prophecy, **God shall take away his part from the tree of life,** and out of the holy city, which are written in this book.
(ASV)

We are also told by these verses that this tree bares leaves that will bring healing to the Nations (Gentiles)

And in the Book of Isaiah we are told that the life of the elect (God's chosen people) in the New Heavens and New Earth will be like the life of a tree mostlikely the Tree of Life is in referance:

(Isaiah 65:22) .....For as the days of a tree, so shall be the days of My people, And My elect shall long enjoy the work of their hands. (NKJV)

2nd Promise We are told that the second Death will not effect us . That means we will not be victim of the Lake of Fire .

(Revelation 2:11) "He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall not be hurt by the second death."' (NKJV)

That does not mean that we will not be able to see the lake of fire and it's victims like Abraham and Lazrus saw the rich man who was burning in Hades.

(Luke 16:23-25) "And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. "Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' "But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. (NKJV)

We will be able to see them that did not recieve the love of the truth to be saved and they will be able to look up and see us from afar in glory.

(Isaiah 66:24) "And they shall go forth and look Upon the corpses of the men Who have transgressed against Me. For their worm does not die, And their fire is not quenched. They shall be an abhorrence to all flesh." (NKJV)

But we will be out of the enternal punishment and be into enternal life .

Life speaks about the quality of living and not the length for Both those in the Lake of fire and in Enternal Bliss live forever but thier Quality is not the same.

(Matthew 25:46) And these shall go away into eternal punishment: but the righteous into eternal life. (ASV)

And Right before the New Heavens and New Earth comes The Great White Throne Judgement which is called the second death which we are Promise not to be effected by it . In the second Promise.

Revelation 2:11..... shall not be hurt by the second death."'

(Revelation 20:11-15) Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire. (NKJV)

(Revelation 21:8) "......shall have their part in the lake which burns with fire and brimstone, which is the second death." (NKJV)

3rd Promise **That** we are given in referance to the New Heaven and New Earth is that we will be able to eat Manna.

(Revelation 2:17) .....To him who overcomes I will give some of the hidden manna to eat....(NKJV)

Manna is the food of the Angels. Which God fed Isreal for 40 years.

(Psalms 78:24-25) Had rained down manna on them to eat, And given them of the bread of heaven. Men ate angels' food; He sent them food to the full. (NKJV)

(Exodus 16:35) And the children of Israel ate manna forty years, until they came to an inhabited land; they ate manna until they came to the border of the land of Canaan. (NKJV)

It was Brownish in Color

(Numbers 11:7) Now the manna was like coriander seed, and its color like the color of bdellium. (NKJV)

And it's Shape was like White coriander seed

(Exodus 16:31) And the house of Israel called its name Manna. And it was like white coriander seed, and the taste of it was like wafers made with honey. (NKJV)

4th Promise is a white Stone with a New Name given on it

(Revelation 2:17)..... And I will give him a white stone, and on the stone a new name written which no one knows except him who receives it."' (NKJV)

A Professor of Humanity in The University of Aberdeen named William Ramsay has the following to state about this white stone.

In his THE LETTERS TO THE

SEVEN CHURCHES OF ASIA ,1904 Ed By William Ramsay page 227 states {"The “white stone” was, doubtless, a tessera, and ought, strictly speaking, to be called by that name, but the word is not English and therefore is unsuitable. There is no English word which gives an adequate rendering, for the thing is not used among us, and therefore we have no name for it. It was a little cube or rectangular block of stone, ivory, or other substance, with words or symbols engraved on one or more faces. Such tesserae were used for a great variety of purposes. Here it is a sort of coupon or ticket bearing the name, but it is not to be given up: it is to remain secret, not to be shown to others, but to be kept as the private possession of the owner....Hence, such a translation as “ticket” or “coupon” would — apart from the modern associations —be unsuitable. A “ticket” is for a temporary purpose; this pebble is eternal..... "}

There is more things he said but do to space I will not qoute it.

One of the Early Church Father named Victorinus (Lived around 290 AD) in his commentary on Revelation said about this white stone and new name the following : {"the white gem is adoption to be the son of God; the new name written on the stone is “Christian.”"} By Victorinus stating adoption to be the son of God he means that we will be God's children.

As Revelation states in (Revelation 21:7) He that overcometh shall inherit these things; and I will be his God, and he shall be my son. (ASV)

As Luke also states Luke 20:36 "nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection.(NKJV)

I believe that the New Name is more than Christian since it states a new name which no one knows except him who receives it.

The Church already knew the name Christian by the time Revelation (written in 90AD) was begining to be written so if that was the case John would of mention that name as we see it is mention three times already in scripture Acts 11:26 ,26:28 ,1Pe 4:16 But he doesn't.

If we go to the Book of Isaiah , we are told there also that we are to receive a New Name

(Isaiah 65:15) You shall leave your name as a curse to My chosen; For the Lord GOD will slay you, And call His servants by another name; (NKJV)

Our Birth Names was given to us by our Parents and has a connection with this Age and this earth. And to show there rulership over us. In the Age which is to come all Things would become new Why Not our Names aswell.

(Revelation 21:5) Then He who sat on the throne said, "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful." (NKJV)

In the Old Testment Naming something or someone means you have Power over them .

Adam named the Animals mostliking to show his rulership over them which he had.

(Genesis 2:20) So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. .....(NKJV)

(Genesis 1:26) Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." (NKJV)

He also named Eve for the same reason to show his headship.

(Genesis 3:20) And Adam called his wife's name Eve, because she was the mother of all living. (NKJV)

(Genesis 3:16) .....and thy desire shall be to thy husband, and he shall rule over thee. (ASV)

Pharaoh before he had Joseph work for him he changes Joseph name.

(Genesis 41:45) And Pharaoh called Joseph's name Zaphnath-Paaneah. And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On. So Joseph went out over all the land of Egypt. (NKJV)

When a King conquered a Land one of the first things he would do is to put a new King. The king he was to put he would change his name as to show his rulership over them .

(2 Chronicles 36:4) Then the king of Egypt made Jehoahaz's brother Eliakim king over Judah and Jerusalem, and changed his name to Jehoiakim. And Necho took Jehoahaz his brother and carried him off to Egypt. (NKJV)

A Name represents the Person . For example Enoch gave wittness of a great flood by naming his son the name Methuselah which means when he is died it will come and if one does the Math Methuselah dies in the same year as the flood.

(Genesis 5:21) Enoch lived sixty-five years, and begot Methuselah. (NKJV)

The Fallowing is the math with verses to prove Methuselah died on the same year as the Flood.
M is for Methuselah.
Methuselah lives 969 years according Gen5:25-26 M was a 187 when he had
Lamech Gen5:25
M was a 369 when Lamech had Noah Gen 5:28

M was a 869 when Noah begat Shem Gen 5:32 M was a 969 when the
Flood Came Gen 7:6

So I believe that we too will have New Names which Shows God's rulership over us and not our Parents or others.

5th Promise We are told we will rule with Jesus

(Revelation 2:26-27) "And he who overcomes, and keeps My works until the end, to him I will give power over the nations-- 'He shall rule them with a rod of iron; They shall be dashed to pieces like the potter's vessels' --as I also have received from My Father; (NKJV)

What Jesus himself recieved he gives and shares with us.

This Idea of The Church being rulers in the heavens was always in the mind of the early Churches.

Tertullian (145 AD -220 AD) in his Book On Idolatry chapter 18 {" But “both your birth and your substance are troublesome to you in resisting idolatry.” For avoiding it, remedies cannot be lacking; since, even if they be lacking, there remains that one by which you will be made a happier magistrate, not in the earth, but in the heavens."}

This promise was first given to Jesus but Jesus gives it to us aswell .

(Psalms 2:7-9) "I will declare the decree: The LORD has said to Me, 'You are My Son, Today I have begotten You. Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession. You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.'" (NKJV)

This is not just speaking about the 1,000 year reign after the Tribulation but in the New Heavens and New Earth .

(Revelation 20:4) And I saw thrones, and they sat on them, and judgment was committed to them.....And they lived and reigned with Christ for a thousand years. (NKJV)

(Revelation 21:7) "He who overcomes shall inherit all things, and I will be his God and he shall be My son. (NKJV)

If we are to inherit all things we are to rule all things aswell.If it is yours , it is yours to rule .

6th Promise is we will be given the Morning Star this morning Star represents Jesus .

(Revelation 2:28) "and I will give him the morning star. (NKJV)

(Revelation 22:16) "I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star." (NKJV)

Jesus will serve us in the New Heavens and New Earth as we will serve him aswell.

(Luke 12:37) "Blessed are those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down to eat, and will come and serve them. (NKJV)

(Revelation 22:3) And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him. (NKJV)

A Picture to us is given John 13 when Jesus was washing his disciples feet.

(John 13:4-5) rose from supper and laid aside His garments, took a towel and girded Himself. After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. (NKJV)

7th Promise We will walk in White Garments which means Purity , Holiness , righteousness.

(Revelation 3:4) "You have a few names even in Sardis who have not defiled their garments; and they shall walk with Me in white, for they are worthy. (NKJV)

(Revelation 3:5) "He who overcomes shall be clothed in white garments,.....

Wesley (1703-1791)

John Wesley (1703-1791 AD)The founder of Methodism states in his Notes on the New Testament about what white means (They shall walk with me in white-in joy; in perfect holiness; in glory.)

(Revelation 19:8) And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. (NKJV)

(Revelation 19:14) And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. (NKJV)

8th Promise Jesus will never change his mind about us but confess us among all.

(Revelation 3:5) .....and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels. (NKJV)

God does not have a piece of paper with an eraser and a pencil and every time you sin or leave the walk he erases your name and when you come back he puts you back in it . For he wrote the book of Life and knows first hand who is in it . He wrote this book before the foundation of the world.

(Ephesians 1:4) even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: (ASV)

(Revelation 13:8) And all that dwell on the earth shall worship him (the Beast) , every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain. (ASV)

JOHN GILL

John Gill (1697-1771 AD)A Reform Baptist Pastor in his commentary states {"**But I will confess his name before my Father and before his angels**; which shows that Christ has an exact and perfect knowledge of all the chosen ones, he knows them by name; and that he has a strong and affectionate love for them, and is not ashamed of them, of their cause, of their persons, and of their relation to him; and that he does and will own, acknowledge, and approve of them, both here and hereafter: and the confession he will make of them will be in their praise; in praise of their persons and the comeliness of them, which he has put upon them; and of their graces, though they are his own; and of their good works as the fruits of grace: and this will be made before his Father,who chose these persons, and gave them to him to preserve and save; and before the angels, who rejoice at their salvation and happiness; and this will be at the last day;"}

The Book of life was first mention by the mouth of Moses and Moses states this book is already writen.

(Exodus 32:32-33) "Yet now, if You will forgive their sin-but if not, I pray, blot me out of Your book which You have written." And the LORD said to Moses, "Whoever has sinned against Me, I will blot him out of My book. (NKJV)

This book tells us who will be in this New Heavens and New Earth . So this promise is important for all who desire to be part of this New Heavens and New Earth . They would want to be confess by Jesus before all.

9th Promise Jesus Promise to make us a Pillar in the Temple of the New Heavens and New Earth. This is not talking about a Physical Temple because in the New Heavens and New Earth there is no Temple there except Jesus and his Father.

(Revelation 3:12) "He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more.....

Re 21:22 But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple.
(NKJV)

Pillar is to be taken as a leader, as James, Peter and John were Pillars of the Church which was in Jerusalem. They were leaders.

(Galatians 2:9) and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised.(NKJV)

There is other kinds of Pillars which I doubt is in referance. One is a tall solid structure, which is usually used to support part of a building as we see in Solomon's Temple.

(1 Kings 7:21) Then he set up the pillars by the vestibule of the temple; he set up the pillar on the right and called its name Jachin, and he set up the pillar on the left and called its name Boaz. (NKJV)

A Other is a Pillar as we see with what happen to Lot's Wife. Which is like a statue .

Ge 19:26 But his wife looked back from behind him, and she became a pillar of salt.
(ASV)

So we will be leaders in the New Jerusalem. That is the best meaning of the passage . I doubt any one wants to be the other two

.

10th Promise Jesus would have a New Name and it will be written on our foreheads.

(Revelation 3:12) .....And I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name. (NKJV)

(Revelation 22:4) They shall see His face, and His name shall be on their foreheads. (NKJV)

Notice that Revelation 3:12 tell us a new Name for Jerusalem which is the New Jerusalem that is taken from Isaiah which states:

(Isaiah 62:1-2) For Zion's sake I will not hold My peace, And for Jerusalem's sake I will not rest, Until her righteousness goes forth as brightness, And her salvation as a lamp that burns. The Gentiles shall see your righteousness, And all kings your glory. You shall be called by a new name, Which the mouth of the LORD will name. (NKJV)

This Jerusalem is differant from the one that we see on tv. For it comes from Heaven and is also called our Mother.

(Revelation 21:2) Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. (NKJV)

(Galatians 4:26) but the Jerusalem above is free, which is the mother of us all. (NKJV)

About this one we will be studing a little more about it when we start studing Revelation 21 & 22 in a bit.

11th Promise We are told we will sit on Jesus' throne :

(Revelation 3:21) "To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne. (NKJV)

This was the desire of John and James who had thier mother ask Jesus that if her sons could sit with Jesus by his right & Left side when he rules forever .But They was not given a yes or No but a rebuke.

(Matthew 20:20-23) Then the mother of Zebedee's sons came to Him with her sons, kneeling down and asking something from Him. And He said to her, "What do you wish?" She said to Him, "Grant that these two sons of mine may sit, one on Your right hand and the other on the left, in Your kingdom." But Jesus answered and said, "You do not know what you ask. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?" They said to Him, "We are able." So He said to them, "You will indeed drink My cup, and be baptized with the baptism that I am baptized with; but to sit on My right hand and on My left is not Mine to give, but it is for those for whom it is prepared by My Father." (NKJV)

But The Father will grant it to the whole church.
What John Desire when he was young he found out in a old age that it would not just be for him and his brother James or only the Apostles but for the whole church .

Part 2 How Does the Bible Discribe the New Heavens and New Earth . Study on Revelation 21 to 22:6

A Early church Father named Papias who is said to have known the Apostle John states the following in his fourth fragment :

{"“The days will come in which vines shall grow, having each ten thousand branches, and in each branch ten thousand twigs, and in each true twig ten thousand shoots, and in every one of the shoots ten thousand clusters, and on every one of the clusters ten thousand grapes, and every grape when pressed will give twenty-five metretes of wine. And

when any one of the saints shall lay hold of a cluster, another shall cry out, ‘I am a
better cluster, take me; bless the Lord through me.’ In like manner, [He said] that a grain of wheat would produce ten thousand ears, and that every ear would have ten thousand grains, and every grain would yield ten pounds of clear, pure, fine flour; and that apples, and seeds, and grass would produce in similar proportions; and that all animals, feeding then only on the productions of the earth, would become peaceable and harmonious, and be in perfect subjection to man.”"}

This statement by Papias reminds me of what Isaiah states about the animals being in peace with each others in the New Heavens and New Earth

(Isaiah 11:5-9) Righteousness shall be the belt of His (Jesus) loins, And faithfulness the belt of His (Jesus) waist. "The wolf also shall dwell with the lamb, The leopard shall lie down with the young goat, The calf and the young lion and the fatling together; And a little child shall lead them. The cow and the bear shall graze; Their young ones shall lie down together; And the lion shall eat straw like the ox. The nursing child shall play by the cobra's hole, And the weaned child shall put his hand in the viper's den. They shall not hurt nor destroy in all My holy mountain, For the earth shall be full of the knowledge of the LORD As the waters cover the sea. (NKJV)

(Isaiah 65:25) The wolf and the lamb shall feed together, The lion shall eat straw like the ox, And dust shall be the serpent's food. They shall not hurt nor destroy in all My holy mountain," Says the LORD. (NKJV)

Before we Begin with the first Verse of Chapter 21 of Revelation Lets talk about how our Bodies would be in the New Heavens and New Earth .

We would have glorified Bodies like unto Jesus Christ himself .

(Philippians 3:21) who will transform our lowly body that it may be

conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself. (NKJV)

(1 John 3:1-2) Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. (NKJV)

With these New Bodies we will not be able to get sick and sin against our Lord or die.

Jesus with his glorified body was able to eat , speak, touch ,& think.

(John 20:27) Then He said to Thomas, "Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing." (NKJV)

(Luke 24:38-43) And He said to them, "Why are you troubled? And why do doubts arise in your hearts? "Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have." When He had said this, He showed them His hands and His feet. But while they still did not believe for joy, and marveled, He said to them, "Have you any food here?" So they gave Him a piece of a broiled fish and some honeycomb. And He took it and ate in their presence. (NKJV)

And So we would be able to touch and taste and use our senses to enjoy the New Heavens and New Earth.

In this New Heavens and New Earth there would be no need for Marrage.

(Matthew 22:30) "For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven. (NKJV)

The Angels will be serving us in The New Heavens and New Earth.

(Hebrews 1:14) Are they not all ministering spirits sent forth to minister for those who will inherit salvation? (NKJV)

(1 Corinthians 6:3) Do you not know that we shall judge angels? How much more, things that pertain to this life? (NKJV)

In 1 Corinthians the word Judge means to rule just like in Matthew 19.

(Matthew 19:27-28) Then Peter answered and said to Him, "See, we have left all and followed You. Therefore what shall we have?" So Jesus said to them, "Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. (NKJV)

Now with This cleared up lets go to Revelation 21:1

(Revelation 21:1) Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. (NKJV)

Notice that here we read that the **First** heaven and **First** earth is passed away this passage disproves the Gap Theory Which calls this heaven and earth the second and not the first. This verse also shows us that The Heavens and earth that we know now will in the future cease from being. As Peter clearly states

(2 Peter 3:10-13) But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells. (NKJV)

We also read that there was no more sea:

(Revelation 21:1.... Also there was no more sea.(NKJV)

The Sea here mention I believe to be the sea of Glass.

Re 4:6 Before the throne there was **a sea of glass**, like crystal. And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back.

Re 15:2 And I saw something like a **sea of glass** mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God. (NKJV)

But some have thought also that it is in referance to the sea since the whole sea was destroyed in the Tribulation .

(Revelation 8:8-9) Then the second angel sounded: And something like a great mountain burning with fire was thrown into the sea, and a third of the sea became blood. And a third of the living creatures in the sea died, and a third of the ships were destroyed. (NKJV)

Re 16:3 Then the second angel poured out his bowl on the sea, and it became blood as of a dead man; and every living creature in the sea died.

The Problem with this theory is that it takes for granted what the Bible mentions about the End of this present Earth and Heaven and a New one that will take its place.

(Isaiah 65:17) "For behold, I create new heavens and a new earth; And the former shall not be remembered or come to mind. (NKJV)

(Isaiah 66:22) "For as the new heavens and the new earth Which I will make shall remain before Me," says the LORD, "So

shall your descendants and your name remain. (NKJV)

Many Commentaries would state that Revelation 20:11 is the time when the end of the present earth and heaven would happen . And I would whole heartly agree with them .

(Revelation 20:11) Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. (NKJV)

The Reason the sea would be nomore is because God would put our sins in the depths of the sea then destroy the sea with the earth as to not to remember it no more.

(Micah 7:19-20) He will again have compassion on us, And will subdue our iniquities. You will cast all our sins Into the depths of the sea. You will give truth to Jacob And mercy to Abraham, Which You have sworn to our fathers From days of old. (NKJV)

Though our sins are atone for by the Blood of Jesus yet they need to be destroyed .

(Revelation 21:2) Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. (NKJV)

Some would say that the bride of Christ is the New Jerusalem and not the church due to this verse . But to say this is like saying you are a body without a spirit , soul ,vains, blood and no internal organs . For the People of any city makes up the city as much as the Houses , bluidings and streets . Without the people there is no city .

Without the church there is no Jerusalem for it is there that God would dwell with his church .

And the church is called the Bride of Christ in other places.

(2 Corinthians 11:2) For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ. (NKJV)

(Ephesians 5:31-32) "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." This is a great mystery, but I speak concerning Christ and the church. (NKJV)

There is not two Brides of Christ but one just like there is only one husband . So there is only one bride. Isreal of the Old Testament , the

church and the New Jerusalem is one and the same. The Bride .

we were grafted in

(Romans 11:24) **For if you were cut out of the olive tree which is wild by nature, and were grafted** contrary to nature into a cultivated olive tree, how much more will these, who are natural branches, be grafted into their own olive tree? (NKJV)

And the Jews who are Nonebelievers in the time of the coming of the Messaih will be believers

(Zechariah 12:10-11) "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn. "In that day there shall be a great mourning in Jerusalem, like the mourning at Hadad Rimmon in the plain of Megiddo. (NKJV)

We share in the promises with the Isreal of Old

(Ephesians 2:11-16) Therefore remember that you, once Gentiles in the flesh--who are called Uncircumcision by what is called the Circumcision made in the flesh by hands-- that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For He Himself is our peace, **who has made both one, and has broken down the middle wall of separation,** having abolished in His flesh the enmity, that is, the law of

commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, **and that He might reconcile them both to God in one body through the cross**, thereby putting to death the enmity. (NKJV)

Due to space and time I would jump to the next Verse.

(Revelation 21:3) And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. (NKJV)

God the Father and God the Son will dwell with Man. When Jesus came in flesh and blood we are told in John .

(John 1:14) And the Word became flesh and dwelt among us...

That word dwelt in the greek is σκηνόω (skēnoō) 'to dwell' (G4637) to live, dwell; to spread a tent ,tabernacled as other english translations states

(John 1:14) And the Word became flesh, and tabernacled among us.....(MKJV)

Jesus' Body while on earth was for a time a tabernacle not just for the

Son but for the Father and the Holy Spirit who dwelt in him and did thier work threw him.

2Co 5:19 that is, **that God was in Christ**.....

(John 14:10-11) .....**but the Father who dwells in Me does the works.** .....the Father in Me... (NKJV).

(Mark 1:10) And immediately, coming up from the water, He saw the heavens parting and **the Spirit descending upon Him** like a dove. (NKJV)

I am not saying that the Father left Heaven or that the Holy Spirit left heaven For they were in heaven .But They were also in earth in the body of Jesus Christ .

Father is in Heaven

(Matthew 6:9) "In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name. (NKJV)

The Holy Spirit came down from Heaven

(Acts 2:2) **And suddenly there came a sound from heaven, as of a rushing mighty wind (Spirit)**, and it filled the whole house where they were sitting. (NKJV)

But also Jesus while on earth was also in heaven .

(John 3:13) "No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven. (NKJV)

In the Body of Jesus we see the 3 in one God in Action .Even when he spoke one could see there was the three.

(John 3:11) "Most assuredly, I say to you, **We** speak what **We** know and testify what **We** have seen, and you do not receive **Our** witness. (NKJV)

As He spoke before he created man.

(Genesis 1:26) Then God said, "**Let Us** make man in **Our** image, according to **Our** likeness....(NKJV)

Don't be to surpize by this teaching for the scripture tells us that the Three in one God would also dwell in Us .

Holy Spirit will dwell in us and he is in us this has happen already .

(John 14:16) "And I will pray the Father, and He will give you another Helper, that He may abide with you forever-- (NKJV)

The Father & the Son will also dwell in Us

Jesus replied: If anyone loves me, they will obey me. Then my Father will love them, and we will come to them and live in them.

(John 14:23 CEV)

This has not happen yet but it is our hope.

Col 1:27 To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: **which is Christ in you, the hope of glory.**
(NKJV)

(Romans 8:24-25) For we were saved in this hope, **but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for it with perseverance.** (NKJV)

But here in Revelation we see God dwelling with his people not just for 33 years and a half as he did 2,000 years ago but like he promised in the Old Testament that he would forever .

(Ezekiel 43:7) And He said to me, "Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever..... (NKJV)

The Next Verse we read

(Revelation 21:4) "And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away." (NKJV)

Death is the last enemy that would be destoyed by Christ.

(1 Corinthians 15:26) The last enemy that will be destroyed is death. (NKJV)

Here in the New Heavens and New Earth death is already destoryed. Death came about because of Sin .

(Genesis 2:17) "but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." (NKJV)

Now it is no more . God is said to wipe away every tear from our eyes and destroy death in Isaiah

(Isaiah 25:8) He will swallow up death forever, And the Lord GOD will wipe away tears from all faces; The rebuke of His people He will take away from all the earth; For the LORD has spoken. (NKJV)

There will be no weeping there. Some might say If my mother ,brother ,son , daughter, wife, husband or sister is in the lake of fire how will I not but weep . This fallen flesh weeps for those who are nearest to it here on earth. But in the New Heavens and New Earth we will be so intune with the will of God that we could rejoyce even if our nearest loved ones is in hell because God has Judged rightly. God's will will be given its proper place.

Lets skip to verse 7 of Revelation 21

(Revelation 21:7) "He who overcomes shall inherit all things, and I will be his God and he shall be My son. (NKJV)

Here we are not adopted but we are real sons and daughters of God having a new Nature will make us as sons and daughters of God as the angels are called sons of God or Adam is called the son of God.

(Luke 3:38) ....the son of Adam, the son of God. (NKJV)

Lu 20:36 "nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection. (NKJV)

Lets skip to verses 9-10

(Revelation 21:9-10) Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, "Come, I will show you the bride, the Lamb's wife." And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God, (NKJV)

Again we are told about the New Jerusalem descending out of Heaven and called the Bride of Christ . This was explain in verse 2 so I will go to the next Passage.

(Revelation 21:11) having the glory of God. Her light was like a most precious stone, like a jasper stone, clear as crystal. (NKJV)

Here the New Jerusalem is described as a Jasper

Next Verse

(Revelation 21:12-13) Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which

are the names of the twelve tribes of the children of Israel: three gates on the east, three gates on the north, three gates on the south, and three gates on the west. (NKJV)

Here we are told of New Jerusalem High walls and her twelve angels and that Gates of this city has the name of the twelve tribes of Isreal . Ezekiel states

(Ezekiel 48:31-34) '(the gates of the city shall be named after the tribes of Israel), the three gates northward: one gate for Reuben, one gate for Judah, and one gate for Levi; "on the east side, four thousand five hundred cubits, three gates: one gate for Joseph, one gate for Benjamin, and one gate for Dan; "on the south side, measuring four thousand five hundred cubits, three gates: one gate for Simeon, one gate for Issachar, and one gate for Zebulun; "on the west side, four thousand five hundred cubits with their three gates: one gate for Gad, one gate for Asher, and one gate for Naphtali. (NKJV)

Next Verse

(Revelation 21:14) Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. (NKJV)

You might ask who is the foundation is it Jesus or the Apostles and the Answer is Jesus . For who did the Apostle preach about but Jesus .

(Acts 1:8....and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." (NKJV)

Them being the foundation makes Jesus the foundation .

(Ephesians 2:20) having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, (NKJV)

(1 Corinthians 3:11) For no other foundation can anyone lay than that which is laid, which is Jesus Christ. (NKJV)

The Name of the Apostles are the following :

(Matthew 10:1-4) And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease. Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed Him. (NKJV)

And Lets not forget that Judas was replace by Matthias

(Acts 1:26) And they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven apostles. (NKJV)

Next Verse states

(Revelation 21:15-16) And he who talked with me had a gold reed to measure the city, its gates, and its wall. The city is laid out as a square; its length is as great as its breadth. And he measured the city with the reed: twelve thousand furlongs. Its length, breadth, and height are equal. (NKJV)

I Think this Picture explains it better than I can.

Here we see a square. The city is a Perfect Box or a square. It reminds me of the Ark of the Testament . Only more equel. Which means more better . The Testament God has in the New Testament is more better than the Old .With Better Promises. Here God dwells not in a Box but in a city with his people .

Next Verse

(Revelation 21:17) Then he measured its wall: one hundred and forty-four cubits, according to the measure of a man, that is, of an angel. (NKJV)

A Cubit is 18 inches so the wall of that city is 216 feet high 21 or 22 floors high if we were speaking of a Bluilding .

Next Verse

(Revelation 21:18) The construction of its wall was of jasper; and the city was pure gold, like clear glass. (NKJV)

wall of Jasper

And city of Pure Gold

Next Verse states

(Revelation 21:19) The foundations of the wall of the city were adorned with all kinds of precious stones: the first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, (NKJV)

Emerald

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Next Verse

(Revelation 21:20) the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst. (NKJV)

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Sardius

Sardonyx

Chrysolite

<--- WordNet --->
chrysolite
chrysolite
n : a brown or yellow-green olivine found in igneous and metamorphic rocks and used as a gemstone

Beryl

Topaz

-

Jacinth

-

-

Chrysoprase

-

Amethyst

-

Next Verse states

(Revelation 21:21) The twelve gates were twelve pearls: each individual gate was of one pearl. And the street of the city was pure gold, like transparent glass. (NKJV)

Notice that the street is of Gold and no mention is made of the sea of Glass so this New Jerusalem is not like the hyme that is sang in most of our churches with a sea of glass . The Sea of glass is no more.

Next Verse

(Revelation 21:22) But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple. (NKJV)

There is no need of a temple when Jesus with his Father dwells with man . Jesus is the Temple just as he told the Jews .

(John 2:19) Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up." (NKJV)

(John 2:21) But He was speaking of the temple of His body. (NKJV)

Next Verse

(Revelation 21:23) The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light. (NKJV)

Every thing that is spoken about the Father is spoken about the Son. The Son and Father are its Temple , The Son and the Father are its Light. The Son and the Father shall rule there.

(Revelation 22:3) ....the throne of God and of the Lamb shall be therein: and his servants shall serve him; (ASV)

Jesus rulership doesn't end when he puts all under his feet.

(1 Corinthians 15:28) Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all. (NKJV)

(Daniel 7:13-14) "I was watching in the night visions, And behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him. Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed. (NKJV)

But Jesus will still rule after the 1,000 year reign only now within the Godhead.

Jesus is still Worshiped and adored in this place .

Next Passage states

(Revelation 21:24-26) And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it. Its gates shall not be shut at all by day (there shall be no night there). And they shall bring the glory and the honor of the nations into it. (NKJV)

Who are the Kings that will bring there glory and honor into it , we are .

(Daniel 7:18) 'But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever.' (NKJV)

(Daniel 7:27) Then the kingdom and dominion, And the greatness of the kingdoms under the whole heaven, Shall be given to the people, the saints of the Most High. His kingdom is an everlasting kingdom, And all dominions shall serve and obey Him.' (NKJV)

As we saw before in the First Part that we will rule with Christ and Not Just rule but bring glory into it. God's glory will be shared with his people .

(Colossians 3:4) When Christ who is our life appears, then you also will appear with Him in glory. (NKJV)

(1 Corinthians 15:42-43) So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. (NKJV)

What amazing glory will be brong by the People of God.

We who are the Kings.

(2 Timothy 2:12)..... We shall also reign with Him. .....(NKJV)

(Isaiah 60:11) Therefore your gates shall be open continually; They shall not be shut day or night, That men may bring to you the wealth of the Gentiles, And their kings in procession. (NKJV)

What is the wealth of the Gentiles but the glory of Christ in us and among us .

What amazing light that shall be .As Isaiah also says

(Isaiah 60:20) Your sun shall no longer go down, Nor shall your moon withdraw itself; For the LORD will be your everlasting light, And the days of your mourning shall be ended. (NKJV)

We are almost done six more verse which we talk briefly .

(Revelation 22:1-6) And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him; and they shall see his face; and his name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever. And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angels to show unto his servants the things which must shortly come to pass. (ASV)

Most of this was dealt when we talked about the tree of Life. So we will look at the phrase no curse any more.

This earth was curse with everything in it when Adam and Eve fell into sin .

(Genesis 3:17) And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; (ASV)

And in the New Heavens and New Earth there will be no more curse . And because of that curse there is a desire in all God's children to come into this New Heavens and New Earth where the curse is nomore.

(Romans 8:22-23) For we know that the whole creation groans and labors with birth pangs together until now. Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. (NKJV)

With the following words I desire to end :

(Revelation 22:20) He who testifies to these things says, "Surely I am coming quickly." Amen. Even so, come, Lord Jesus! (NKJV)